

THE
EVENTS REFERRED
TO IN THE
TIBBONS OF DANIEL
AND
ST. JOHN.
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ADVERTISEMENT.

THE causes which led to the following publication, and to some others referred to in it, have been, the many, various, contradictory, and fanciful, interpretations of prophecy put forth during the last twenty or thirty years, tending, as it has appeared to the author, to render the once more true word of prophecy matter of aversion, rather than of respect; the evidence to the truth of Christianity, deducible therefrom, null and void; and the efficiency of Christianity itself, a thing of doubtful dispute. To these must be added, the purely presumptive manner in which this question has been treated, the *Judaizing* doctrines inculcated, with the secular results urged: and to these again, the plausible system of prediction not less commanding and precise than that of *Abrahamism*: all of which, so far as experiment has been made, has utterly failed! And here, again, the least evil has not been, the very shallow and inconclusive system of reasoning—if such it may be called—set up and recommended: which cannot fail, if persevered in, to bring the Word of God into contempt, and hence necessarily to lead either to *Romanism*, or to pure infidelity. The times we live in, and the means we possess, call for, and should produce, better things. And such, the Author believes, a natural, easy, and judicious, exposition of Holy Scripture will abundantly give. How far he may have succeeded in eliciting these, it will be for the Reader to judge.

INTRODUCTION.

PART I.—On *Propheatical Interpretation generally, and particularly on the system of it adopted in this work.*

THE object of the following pages is, to determine by a system of inductive reasoning the *Events and Times* of the visions of the Prophet Daniel and St. John, assuming that what must be true of this portion of prophetical inquiry, cannot but be true of it all.

In a work published by me a short time ago,* this whole question was considered, as far at least as it then seemed to me necessary; but, as that work enters into much detail, of which readers in general feel no need, I have been advised to undertake and put forth the following outline, together with such further matter as has since occurred to me, which is rather a little not unimportant. This work will therefore present to the Reader the determining particulars of the great events of Prophecy.

As to the system of interpretation adopted, it is that which, as it appears to me,—the nature of the case requires. It has been usual, as every one knows, to guess at the meaning of a prophetical declaration or symbol, from its apparent resemblance to some event, person, &c., as the case may be, and then to cast about for reasons in order to recommend it for adoption. For example:—

We have in Daniel a *Preserver foretold* under the symbol of a *Little horn*. This, every respectable Commentator has seen, must mean the *heathen Roman Empire*. But, as it has not been also seen, that all so foretold took place under that Empire, it has been imagined that *Papal Rome* must be meant, i.e. *heathen Rome*, drawn out as it were and continued to *Papal Rome*. The *Persecutions* carried on from time to time by that heathenish Church, have then been considered coincident events, too obvious to have been accidental: and thence it has been determined, without further inquiry, that the *Pope of Rome*—*or*, a series of *Popes*—must of neces-

* *Isis*, London, 1847.

sity be the persecuting Little horn of Daniel: and so positive have the proponents of this system been as the goodness of their conclusion, that they have not hesitated to lay it down as a maxim, that any inquiry, not taking this as a postulate, ought not to be noticed. Such a system must, as every one cannot but perceive, be of a character so pliant that any extraordinary man may, at any time, be converted into the Antichrist: and the fact is, no age of the Church has under this system been without one, and some have produced more than one. The same has been the case with innumerable other considerations connected with this question. Nothing has been determined beyond what the taste of one individual or other required; and the consequence has been, every candidate for favor in this way has been compelled to give way to some more fortunate one: which must of necessity continue so long, as nothing better than conjecture is had recourse to.

To this have been added, as subordinate means, certain propositions—turned by some eternal truths*—for the purpose of guiding the Interpreter in his otherwise perplexing career: but which,—true as they may be in other respects,—are utterly inapplicable to this question. Surely it must strike every one, in the least degree conversant with questions of criticism, that, what has been assumed in so inconsiderate a manner, should first have been proved to be good and worthy of acceptance, as the practice has been in all similar inquiries.

To these, again, have been superadded some of the most puerile and frivolous expedients of Judaism: and the result has been, such a carrying out into futurity of the events of prophecy, as to render the Apostolic determinations of these useless; a partial revival of the old and superseded covenant in a restoration of the Jews, a millennium, a premillennial and visible advent and reign of Christ, and a state of things on earth, at once incompatible with his character, and opposed to the united voice of prophecy as interpreted by

* Nothing can be more interesting than to see how exactly Lord Bacon has described the two methods of inquiry here had in view, which he terms those of *conjecture* and *demonstration*. "Each of these two ways," says he (*Adv. Ling. Aplost. lib. 2d. c. 10. 11.*), "begins from the reasons and postulates, and ends in the greatest probabilities . . . the one from the very earliest light those some abstract and naked principles, the other gradually rises to those principles which are really the most common to nature."

the Apostles, and, in the same degree, in the positive requirements of the everlasting covenant in Christ Jesus.

But this is not all, nor indeed the worst part of this plausible and disceptive system. Its advocates can also, by the adoption of an apparently harmless part of the Jewish *Cabbala*,* tell, and forecast, the year, the month, the day,—and even the hour, should it be called for,—when all this mighty revolution shall take place! Some few mistakes have indeed been made in this attempt;† but then, these have only had the effect of stimulating the unsuccessful prophet to try his hand again; and here he has never failed to discover that he had made some slight mistake in his calculations; but, from the accuracy now so happily arrived at, nothing of that sort can possibly occur again. And thus the ball kept up, the false expectations so created, frustrated and renewed, infidelity supplied with one of the most effective weapons of its warfare, have deprived our holy faith of its best evidences and proofs.

But What have I to propose in lieu of all this? My general answer is, that which the nature of the case obviously requires: i.e. to make the sacred writers as far as possible their own interpreters: e.g. Daniel's seventy weeks,—certainly one of the most important portions of holy writ,—I take simply thus: *After seven and sixty-two weeks, i.e. within the sixty-ninth week, the Messiah was to be cut off, i.e. within the sixty-ninth week.* But I know when this event took place; and therefore I also know, when this sixty-ninth week should be in existence.

We are next told that, then should the People of the Prince who should come, destroy both the city and the sanctuary. I now know therefore, that, some time after the cutting off of the Messiah, Jerusalem should fall. But I know when this took place: and, therefore, that it happened within Daniel's seventieth week, as I also do, that this event cannot take place again. We have now done with this sixty-ninth week.

* This is a very ancient tradition, as the Reader may see by referring to Grotius's *Lectures on the number 483 of St. John* (p. 448, Ed. 1703), or to Le Clerc's edition of the *Apostolic Fathers*, after *Constantine*, Tom. II. p. 45, seq., where he will find this cabbalistic folly carried out upon all numbers.

† As by Mr. Mede himself, and some of the most successful and popular of his followers.

[See, in, 11—12. But after, in each case, seven weeks; i.e. after three days I shall rise again, i.e. within three days; and, after eight days were counted, they came to circumcise the child; but this was within the eighth day.

renal Empire. I have the means too of knowing, that at that time Daniel's fourth universal empire was in existence,* as I also have, that no such Empire has existed since, and that none can hereafter exist which shall answer to the particulars given by the Prophet respecting this. It must of necessity, therefore, be that of heathen Rome: it is impossible it can be any other.

But Daniel's *Little horn* was to make war against the rulers of the Most High, and to prevail for a time, times, and a half. But this *Little horn* represented, as we have also seen, this very Roman power: and it must follow, that, as this warfare actually took place under this power, and at this time, those saints of the Most High must be the martyrs of Jesus, who suffered in the great persecution. The thing is, I say, too clear and too well defined to be mistaken. And he is observed, I have taken this place (Rev. xvii. 18) in its naked and uninterpreted announcement, just as Mr. Hinde himself declares it ought to be taken.† I do not see, therefore, how his admirers can object, either to my process, or my conclusion.

There is still another limiting circumstance, which should not now be passed over: it is this, viz. This very *Little horn* was, according to Daniel, to claim, and assume, the character and honours of Deity, to blaspheme the Most High, &c. (Dan. vii. viii. xi., as shown below). And the fact is, this same persecuting power did make this claim, as I have fully shown.‡ At a certain period—also foretold by this Prophet—it fell to rise no more. The claim was made, and the saints were persecuted, just as the Prophet had foretold; and this within the period beginning with the fall of Jerusalem, and ending with that of the last persecution. These predictions so limited, therefore, were fulfilled to the very letter: and the facts of the case make it utterly impossible they can be fulfilled again. The thing is impossible, and cannot reasonably be expected.§

* As shown abundantly below by me, and elsewhere.

† My larger work on Prophecy, p. viii.

‡ Ibid. p. 314, et seq.

§ I may say here I regret at the last, that a short review of my larger work has appeared in the *Journal of Sacred Literature* for July last (1839), written by the Copyist of Mr. Hinde's School, and the most successful and popular of his followers. The article is anonymous, but there is quite enough given in the remarkably shrewd style of its writer, to which many other considerations might be added, to show who the mighty unknown is. His first charge is, that, "in this bulky volume" (i. e. of mine) "all is error and delusion."—The manner in

This will perhaps be sufficient to show, how I have dealt with the great and leading facts and times of this case, and that I have neither indulged in any ingenious speculations of my own, nor adopted any of the technical or cabalistic practices of the Jews, which have been unhappily allowed to prevail on this question. But, as much still remains, viz. as to how I have dealt with other Scriptures, not discussed exactly in this particular manner, it is but right I should give some account as to how I have dealt with these.

The course I have adopted is then the following: viz. it has been usually taken for granted, that the parallel places of Scripture contribute very greatly to its right interpretation. I have held this, and have acted upon it: the only difference between my proceeding and that of others is, that I have carried it out to a far greater extent than they have: and the only question, perhaps, that can arise here will be, Have I done this accurately?—Which, however, I must leave to the candour of the Reader to determine.

Of my manner of applying the parallel places of Scripture, very ample exemplifications have been given below, as also in my larger work. I will add only one here; and this,—one which cannot but be considered important, as to the times of the great events of prophecy,—as couched in the terms the *last days*, *times*, *latter day*, *the end*, *end of the world*,* and the like. We have just seen what Daniel must have meant by the *time of the end*, and the *consummation*: let us now see whether the usage, just mentioned, conspire to confirm our

which I have determined the times of one of the visions of Daniel, and of St. John, I have just now laid before the Reader, and I ask: Is it the fact, that all this is vague and indistinct? If it be, then the charge must fall, not on me, but on the sacred writers themselves, whose statements I have merely given with their events. I have not attempted, indeed, to determine the year, month, day, hour, &c. in which any of these events took place: nor have I thought it necessary to do so, because their dates are too well known to require it.

Other charges are, that I have differed from all the Commentators, that I have not specifically pointed out the time of fulfilment in each word, phrase, &c.; that my fulfilment of all does not extend far beyond the death of Christ: and that I have made the several verses of St. John's vision nothing more than repetitions of the same events: all which, the English text tells me collectively, & unambiguously, *fit*, *quodam*, *factive*? My answer is, as these charges are the mere assumptions of a very plausible, plausible, but weak man, I have a right also to assume, that they are refuted in no farther notice or reply from me.

* This has been thus made a subject in my larger work, pp. 99—104, &c.

conclusion on that point, or not; and, as I have done this much at length elsewhere, I shall now be as brief as I can.

The first of these terms, then, occurs in Gen. xli. 1. "Gather yourselves together," says Jacob to his sons, "that I may tell you that which shall come to pass in **THE LAST DAYS**." The first great event however, brought to our notice here is, the coming of Shiloh (ver. 10): and this carries with it two others, each sufficient to determine its period. "The sceptre," it is said, "shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people (nations) be."

Now none have doubted, I believe, that by Shiloh is here meant our blessed Lord; the period of His coming, too, every one knows. But, according to Jacob, this must have been that termed by him the *last days*: this, I think, is inevitable. And again, at that time the sceptre was to depart from Judah; and history tells us, that it did then so depart from the house of Judah, i. e. within the *last days*. And once more, to Him the nations were to be gathered at that time: and, the fact is, they were then so gathered, i. e. into His Church, within the period so called, i. e. within Daniel's seventieth week, as shown above. The coming of Christ took place, indeed, a short time before this seventieth week commenced: but, as that time was inconsiderable,* and, as this prediction is manifestly less strict and particular than that of Daniel, just mentioned, this is of no importance. "The *last days*" of Jacob must therefore be generally, those in which our Lord appeared, and sent forth his Apostles to call in the Gentiles.

We have again (Heb. i. 1, 2), "God . . . both in times **LAST DAYS** spoken to us by His Son." But "*these last days*" must necessarily be those in which the Apostle lived: for in those Christ both appeared, according to the prediction of Jacob, and in those He spoke to His Apostles and others.

Again (1 Pet. ii. 3, seq.), "Knowing this first, that there shall come in **THE LAST DAYS** scoffers, &c.: be able, to answer them apparently, that these days had then arrived (ver. 8), "For this they willingly are (i. e. now) ignorant of," &c. Again, (Acts ii. 17), St. Peter thus interprets a place in Joel (ii. 32), "And it shall come to pass in **THE LAST DAYS**, with God, I will

* The Orientalists have a maxim not unknown in our Sacred Writings, that, what is rare is so nothing: *مندر ما ندر*.

pour out my Spirit upon all flesh," &c., which he declares was then fulfilled. And here, as well as in the place above, he grounds all on the predictions of the Prophets. (Compare Isaiah li. 2, and Micah ii. 1). Which must suffer on this expression.

As to "*the last time or times,*" we have (1 Pet. i. 10, 20) "*Christ was manifest in these last times for you,*" the period of which is necessarily that of Jacob's *last days*, and is too obvious to require further remark. Again (1 John ii. 18), "*Little children, it is the last time (i. e. now) . . . we know that it is the last time.*" And again (John, ver. 18), "*They told you there should be no more to this last time.*" He adds, in the very next verse, "*Those be they who (now) separate themselves,*" &c., which needs no comment. And again (1 Tim. ii. 1), in the equivalent "*latter times,*"—" *In the latter times some shall depart from the faith,*" &c.; and of this Timothy was here particularly warned to put the hearers in mind, as of a thing most necessary; but which could have but little point, if these latter times were to arrive some hundreds of years afterwards.

On the phrase, "*the end, or end, of the world,*" we have, on the former (Heb. ix. 26), . . . "*Now once is this and so you would wish He appeared, to put away sin*" (Dan. ix. 24, "*to make an end of sin,*" &c.) But every one knows when this His appearing took place; and hence, that its period could not be that of the end of the physical world; for no such end arrived then. It must, therefore, be the end of the world in some other sense, viz. that in which it should end in a mystical sense, and a new creation in the same sense follow (see on Rev. xxi. below). On the latter (1 Cor. x. 11) it is said, . . . "*All these things . . . are written for our admonition, upon whom the same or the world are come.*" But the things so written were given as examples, for the purpose of instructing Believers under the New Covenant. Paul preached this Covenant, and this within the very period so named, and so marked by the other equivalents already noticed.

It must be impossible, surely, to refuse assent to the proposition, viz. that these terms do generally apply to the period of the Apostles; this must be too clear to be doubted; and the only question that can now arise must be, whether they may, or may not, be applied to any period of time considerably removed from their's. To this the answer must be: first, that

it has been shown above, when this period should, and did, come to its end: namely, at the close of Daniel's seventieth week, when the Empire was to be, and was, given to the Son of Man (*de facto*) under the whole heaven, and when Kings and their queens should, and did, become the nursing-fathers and nursing-mothers of the Church. And, secondly, as prophecy especially declares, that to His kingdom there shall be an end—the New Testament confirming this—the terms, last days, times, and the like, can with no propriety be applied to any subsequent period of its duration. They must therefore, of necessity, be restricted to the period of the end so determined (see on Daniel generally, below)* and in this both Testaments give their united and powerful testimony.

* I am now, as the reader also is, in a position to consider another of the charges brought against me by my very able and careful Reviewer (*Forest*, p. 117), "It is the province of the learned scholar," says this Gentleman, "when he encounters a fragment of a prophecy, to quote almost every passage in the Holy Scriptures in which any of the principal words of the passage in question happens to occur, with, frequently, the context also. There, in my making of the extensive tabulations of this plan"—and the Reviewer of St. Paul should be this—"the effect of it is twofold. It enables the reader to write a treatise on almost any statement of the Apocals, without saying any thing to the purpose. . . . And it so bewilders the reader's mind"—"the innocent reader of Scripture-passages—study, inquiry, and having no connection whatever with the subject, except a verbal one—that all knowledge of the original scope of investigation whereby" (I repeat this language word of original inquiry) "vanishes away. I need now only say,—what every reader must see,—that a more flagrant abuse of extracts was never committed to writing, and that I cannot but express my astonishment, that any man making the profession,—strong enough in the article, of great piety and love of truth, should have dared to put it forth. But a party,—here the reader,—regards it, and it has been proved accordingly. I may say, that if the use of parallel Scriptures is to be thus perverted, surely the Apocals Paul and Peter must come under the condemnation pronounced upon me, and upon absolutely St. John in the Apocals, if any credit is to be given to the parallel usually applied to this in our Bibles. I have in every instance, as above, endeavored to ascertain the periods of my readers, with its errors. But deep and long lateral prejudice is nearly impossible as to truth. I must say here, however absolutely all that is accounted for in one of the Apocalypses of Isaac (11). After stating that "misapprehensions"—i. e. no full measure is by the intent of Mr. Mede—"will be readily assumed to, because declared from a few familiar misstatements, and hence easily widely the imagination," he: "On the contrary," continues he, "interpretations, being deduced from various sources, and thus widely shaped, cannot suddenly avoid the misunderstanding: so that, no common estimation, they must appear difficult and obscure." While, he says he finds who cannot see, is precisely the case here. It is true I have examined my points for and with, as in the case above; in other words, I have based after multiplied observations, that our Lord, the Psalms, Prophecy,

I trust I have shown sufficiently at length, the sort of investigation which I have adopted, and that,—whatever use I may have made of that,—it is in itself worthy of all acceptance. I have also shown, in the Preface to my larger work, what the character of that is, which has been almost universally adopted: viz. that it is a wild species of conjecture, so confined and bolstered up by artificial rules, canons, and other expedients, that it necessarily anticipates the results, which its contrivers determined from the first it should. Thus, I say, is too obvious to escape any one of moderate perspicacity, but, as it promises things most glorious, and indeed enables its advocates not only to explain prophecy in any way they please, but also to become prophets themselves, it is of too promising a character, and takes too fast a hold on the mind, to be readily given up; and thus I will venture to predict will not very soon be done, at least by its present admirers and captives.

The system of interpretation which I have adopted is not, I am very to say, of quite so easy and flattering a character. It demands an ardent love of truth in the inquirer, as also extensive and unrewarded research, and, when this has been submitted to, it affords nothing beyond *spiritual* Christianity as the establishment of the *New Testament*, and thus no more afflicted throughout the whole world by mistake, with the fact, that nothing can be, or may be, either added thereto, or taken therefrom. All which, however, as a thirty-years' student of prophecy of no small credit, as Mr. Mede's school, once told me, is nothing beyond *vera vult and under!* Another—and probably the very *Reviewers* answered in my *Notes*, and a preacher of it—but unblushingly affirmed, that by it nothing better than *wind*² has yet been brought forth! But, to descend

Apostles, and *Kings*, have all conspired to render the same words, and to render these as one and the same general period. Now, as what they have so well cannot be made to square with the date of Moses' death, *Exodus*, *Exod.* *ch.* *xix.* I must necessarily have done very wrong, and very foolishly, if, in bringing together these many testimonies, in order to show their perfect harmony as these dates and events, and inconsistent with the establish-
of Christianity?

² See the Preface to my work on Prophecy. I may now notice a few more of my Reviewer's objections both to me, and to my theory—and here I will pass over all that is more obscure, and will proceed to the little which has been given by way of proof. "There are *ch.* *xxx.* *verse.*"

"connected and the distinct correspondences . . . so palpably shown, that to mention them is sufficient . . . is entirely any impartial reader of the Introduction

all this palpable and presumptuous blindness and weakness, we proceed. —

of the theory of the Law? None then for the proof? "The strange hypothesis that Democritus . . . was the wilded king of Thraci, known here to invent the language, "and a god whom his fathers knew not shall he invent," &c. (Dem. at 102, at believing that he would never be with enough to be placed in the temple for worship, as though it were possible for a man to worship himself?" &c. &c. Democritus had the images of himself, something to say. But is, placed in the temple for worship generally, a most false, that I have made him worship it could? And so, of necessity, my theory is left, and my interpretation necessary, &c. To the response made of course no further reply need surely be made. The will, and weakness, of the author was indeed too sufficiently apparent.

My next manuscript is, my having made the king of the gods and made the most perfect, &c. But my friends require that, at the time, the ruling power be an universal monarch: and this makes it necessary, that the king both of the gods and made for use and the same. But, Why has not this prophecy of Apuleius, which interpretation shows that this could not be the case? Because, to be sure, it was more easy and more agreeable, to set the judge and to condemn?

"Democritus (the), Democritus, in chapter xii. 1, says, 'At that time shall Michael . . . stand up, &c., &c. clearly at, at about, the same period of time, as the events related in the foregoing verse, viz. the destruction of Babel.' This fall out, however, not the Psalmist's David, and he therefore understands by the words of that time, a period two hundred and fifty years before." I am sorry to say I have to accuse my Reviewer here of various errors and misstatements: and, first, that this is a perfectly and entirely correct statement. I have, without I wish, made the beginning of the account to be experienced at that time, the fall of Jericho: and the end of time, the fall of the last Perseus: and, consequently, the continuance to 51 that whole period, amounting to Democritus 1000. And again, I have made that period to comprehend the fall of the Antichrist, just as Democritus says it should. My friend's opinion seems to be, that I have blundered in giving any extent at all to this period, and thus, I say now, for "at" or "about" is intended to show. And, now more, if I have truly fixed the time for the fall of the Antichrist—which this also for granted—my theory has proved me to be right, in this particular at least.

I am next charged with numerous absurdities in my notions on the great prophetic periods, which may be traced the landmarks of prophecy. "There," says my very generous reader, "are disposed of in the most necessary manner, just as the author thinks fit." I answer, they are disposed of precisely as they are in three sheets, and because the author has thought it fit to do so. He also says, with this gentleman, that they certainly are the landmarks of prophecy. And, further, that he has provided, in the same and evincing view of the genuine spiritualist faith by the very honest Reviewer and his language. Let him, if he can, prove the contrary. He also gives me some examples of my misstatements in discussing. "How long shall be the days (Dem. viii. 1 &c.) it is replied, twelve thousand three hundred days. . . Dr. Lee says, 'There . . . days there are billions of years.'" &c. But Dr. Lee has simply said much more, and that which necessarily defines the duration and close of this period. This statement is therefore, as before, untrue! It also lacks the proof, which no great a writer might, for his own sake, to have given.

It will have appeared I think to all, by whom reason and truth are preferred to prejudice and mere fancy, not only that the system of Mr. Mede is worthless, but that it must suffice,—which it has actually done,—the Old Testament, and not a single of the New, with darkness that might be felt. This, I know, is the feeling of many; and it has long been mine. Thus it was, indeed, that first induced me to make inquiry on the subject generally: the result of which was, a very imperfect outline of the sort of inquiry now recommended, as also the larger work lately published upon it by me. The first had its faults, and these I have acknowledged: the last and larger work has no doubt its faults likewise; but, be these what they may, they have not yet been pointed out, notwithstanding the searching examination to which I took the earliest opportunity to submit it, and what has since been written, as examined here in the Notes *. Since the publication of this latter work, I have been enabled to see much that I had not seen then, which will be found in the following sheets. Any candid criticism on either of these will be thankfully received and acknowledged, my sole object having been, to ascertain the truth, and faithfully to propound it.

One result I have arrived at, which I cannot but consider valuable, and thus I will now submit to the Reader: it is this, viz. As we know of but one great promise made to the Fathers, which the coming of Christ was intended to fulfil, it should follow that,—as the Bible is necessarily consistent with itself,—every instruction of the Patriarchs, Prophets, and

* *Still more,* it is added, "is the author's notion about the thousand years of millennial glory, mentioned in Rev. xx. 1-6. This period," continues my friend, "denotes an indefinite period, which cannot exceed the end of Daniel's last week, by which he means the period of the destruction of Jerusalem." But this again is greatly untrue, as every one must see who will take the trouble to examine the same passage as given in these pages. The translation now given is, "I have seen, who can understand the sayings: 'a thousand years' as denoting the longest period, starting from the time of Christ to the destruction of Jerusalem: about half a century—in nearly accuracy of the sense he has taken upon himself—is required: the prophecy of the Word of God." A sufficient refutation to all this will be found below. I need only remark here, that, as what is affirmed here is mere assumption, and sufficiently betrays the opinion of its author, I leave it to itself for itself.

* I allude here to a private controversy, of some extent, entered with a very highly respected friend, and one of the best—if not the best—of the writers of the school of Blake.

Apostles, would in any way or other be subservient to its fulfilment: and that again, would have the effect of exhibiting in the Scriptures one plain, consistent, and immutable system: and, accordingly, that how numerous and various among the modes of expression adopted might be, all would in the main conspire to put forth, declare, and illustrate, the particulars of this one great event.

And it is as obvious, I think, as words can make it, that this is the one unvaried theme of the teaching of the New Testament. In the song of the Virgin, for example (*Luke 1.45, seq.*), "*We hath helped her servant Israel, in remembrance of his mercy: as he spake to our Fathers, to Abraham, and to his seed for ever.*" But, What servant Israel could this be? Not the unbelieving, but the believing, Jews, of necessity, i. e. that very small Remnant, as noticed below, of which the inspired writers so often speak. And again, What was the mercy spoken of to the Fathers, if it was not that everlasting covenant made with Abraham, viz. that in his seed all nations should be blessed? (*Gen. xii. 3, 5.*)

Again, in the song of Zacharias (*ib. ver. 68, seq.*), "*Blessed be the Lord God of Israel: for he hath visited and redeemed his people. . . . As he spake by the mouth of his holy prophets, which have been (sent) unto the world begun. . . . To perform the mercy promised . . . and to remember his holy covenant; the oath which he swore to our fathers: . . . to give light to them that sit in darkness,"* i. e. to men of all nations: and here again, "*His people*" must be "*the Election*" of St. Paul and "*the Elect*" of St. Peter of necessity. (*Rom. xi. 7. 1 Pet. i. 2.*) And, accordingly, we have the "*Gentiles*" here "*spicing with God's people,*" as Moses and Zacharias, and indeed all the Prophets, taught. See also chapter iii. 4-7, which fully gives us the mind of St. Luke on this subject.

Again, in the song of Simeon (*chap. ii. 26, seq.*), "*For mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of our nation Israel,"* i. e. of that Israel of whom He was one; for many such then waited in Judea for the redemption and redemption of Jerusalem.* We have here, therefore, in every case, the promise made good as much to the Jews, as it was to the Gentiles: and thus was the promise, made and

* *Luke i. 20.*

confirmed in the Covenant given to Abraham. According to these notions, therefore, the promises made to Israel were now to be fulfilled: while Israel after the flesh, i.e. improperly so called, could claim under no such promise: they had become branches to be broken off; and hence they became strangers to the COVENANT OF PROMISE.

If we now turn to St. Peter (1 Epl. i. 12), we shall find him affirming, that the manifestations of the Prophets had respect solely to the salvation of Christ, and to the times of the Apostolic teaching of it. "Of whom salvation," says he, "the Prophets have reported and searched diligently, who prophesied of the grace that should come unto you. . . . Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you." According to this, the Prophets ministered to nothing beyond Apostolical Christianity. They do not seem—i.e. as explained to us by the Apostles—to have had any idea whatever of any future restoration of Jews, Christian Millennium, new Dispensation, personal reign of Christ on earth, or of any thing of the kind. And certainly, both St. Paul and St. John anathematise every thing else; the former, even if preached by an angel from heaven.

And once more, "To him" (says St. Peter, Acts x. 43) "give all the prophets witness," &c. And (ib. iii. 24), "Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold these things." And so our blessed Lord (Luke xvi. 30), "Trust in you texts of scripture, that all things which are written may be fulfilled," (i.e. within them of necessity). We have here, therefore, the fullest testimony, that, to those times, and to the things which should, and did, take place within them, all the Prophets from first to last, had given witness. But, Did they testify to any other times? Yea, say the rejected Jews who remain wilfully blind, they have also foretold those of our restoration, of a Millennium, &c., and so says the Judeising and prophesying school of Mr. Mede: and this, say they both, we can prove by our Cabbala; we can show by our year-day-theory, &c., when—even to a month, say, to a day—this shall take place: besides, add the latter, it is quite certain from the inefficiency of Christianity as we now have it, and from the consequences of this visible in the world, that the Prophets did speak of days which the Apostles

could not have been, and which cannot yet have arrived.* As if Christianity established by miracle, must likewise be maintained by miracle; and, as if what is forecast of Christianity in the abstract, must necessarily be fully put forth in the concrete! All this is of course very desirable; it also is, because thought by all good men to be very desirable!

It must be needless to multiply testimonies to this effect; for, to those who are disposed to make declarations so plain, so definite, so completely restricted, and so full to the point, that the New Covenant should be, and be, fully and finally established; no testimony, though given by one rising from the dead for that purpose, would be deemed sufficient; and, to others who prefer the plain and obvious enunciations of God's holy Word to the weak and silly devices of men, and the policies of a party, it would be superfluous. We conclude therefore here, that the *spirit of all prophecy is testimony to Jesus, and to His kingdom, as recited fully and finally, according to the terms of the covenant made with Abraham, and to the times fixed and determined by His servants the Prophets and Apostles; and that this affords us a full and sufficient insight into the great scheme of Scripture, as well as a complete system of evidence to the point, that it is indeed the work of God; and*

* To my notion that all prophecy is fulfilled, a very popular preacher in Manchester, and indeed a very good man, though not a remarkably judicious one, offered the question: *was* in the day of judgment then *past*? not aware, of course, that this had never been made matter of prophecy, but only of doctrine! I remark here, a wholesale system of misinterpretations similar to those, and hence of misstatements itself evaded, marks the far greater part of the inquiries of this marvellously debilitated school. To the *Illustrated Jesus* (Rom. vi.), for example, the promises seemingly made to the holy Romanek, or Rhos, are universally ascribed by them; and the times of "the latter days," carried forward, not as the focus of the Christian may be. It has been alleged also—and by the writer named above—both in my work of 1844 and of 1848, that my opinion is that of Hume, Hammond, Chalmers, &c., which is not true. Hume's system is that of Hume, Hammond, Chalmers, &c., which is not true. Hume's system is that of Hume, i. e. in point of, not in investigation, the meaning of my language, and there is endeavour to make it coincide with the gross. With Hume's results I have nothing new to do. As to Hammond and Chalmers, had they but seen that the 1844 years of St. John was a season, not a development, period, they probably would also have seen that the necessary results of Hume's was, and would have determined every thing necessary to the question long ago. My system is not, therefore, that of these writers, and my very accurate error has, as before, stated any thing but the truth.

that Christianity as now completely established, is adequate in its purity and power, to the renewal of every believing heart, the saving of every renewed soul, and the full redemption both in individuals and mankind generally, of all that the Prophets have said, and St. John has, in the brightest announcements of his Revelation, taught: and further, that to a very great extent, this has been seen and felt within our own times.

I shall now add a few remarks on the claim made by the followers of Mr. Mede, viz. that they are the Orthodox and sole Protestant interpreters of Holy Writ, in those here in this they compare to uphold one of the main grounds of the Papacy.

On the development of the school of Mr. Mede, and of the Pontificatus.

We often hear it urged with great earnestness, that Mr. Mede's school are the Orthodox and sole Protestant interpreters of prophecy, implying of necessity, that all who differ from them are *Heterodox* and *anti-Protestant*. Thus they ground on the consideration that they alone make the Pope, or his system, the Antichrist of Scripture; his Church the Whore of Babylon, and the like - and that, reform not doing so, are justly considered as *heretical*, and *adversary* to the Protestant cause. I shall now show that the reverse of this is the truth.

Mr. Mede's theory then, as I understand it, exhibits Christianity as in a state of progress, until it shall attain to that perfection both in power and extent, which is foretold by the Prophets, and represented in the two last chapters of the Revelation of St. John. Thus, I believe, is in the main the view of all that school. Now *does* that of Mr. Mayhew and Dr. Todd essentially differ from it, as to the far distant and final perfection of Christianity?

But this rests on the assumption, acted on as a principle, that Christianity is under the final necessity of such a progress. This is likewise assumed by the followers of the Pontificatus; and is, in like manner, acted on as a principle. and upon it is their whole system of development essentially made to stand. The different ways, in which it is followed out by these several schools, is of no moment here: both refuse nothing more in this than matter of detail, in which men equally

learned, able, and honest, may be fairly allowed to differ. They do so differ; but, as far as principle is concerned, they most cordially agree.

It may therefore be fairly alleged, that Protestants in general, embracing as they do the system of Mr. Mede, cannot consistently hold up their hands against the principle of development urged by Papists, and of late by Father Newman in particular. They may indeed, and do, object to the detail; but this can never be thought sufficient to silence any opponents, much less such as these are; and, therefore, so long as these principles prevail, the work of development can at best only be scratched, not killed - and so far, whatever the school of Mr. Mede may bring from the Apocalypse against Romanists, - and the same, and on precisely the same grounds, Romanists have brought against Protestants,* - Development, the key-stone of Popery, will continue to hold its place; and thus, as far as principle is concerned, will Protestants very essentially contribute to confirm, and to perpetuate. But, let it be seen that Apostolical Christianity is complete, that nothing can be added to it in words, or taken from it, at least than the risk of damnation, and this through some once by an angel from heaven,† and the whole fabric of Roman development falls instantly to the ground. the nail, or peg, on which it hung goes way, and all that was suspended thereon receives irreparable and everlasting destruction;‡

But it has been shown above, and in my larger work, that Christianity is complete, i. e. that the New Testament has been fully, and finally, established: the very compact, and at unity with itself, has been built upon the foundations of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone; and the Revelation (*Apokalypse*, *Apocalypse*) of St. John, is the Development of this, as given to him for the purpose of confirming it on His Church.§ Hence he tells us, that "These sayings are faithful and true," i. e. they are the faithful and true revelations of those mystical and shadowy things, which had been declared by the Prophets. St. John

* I. e. as there were years ago in a work published under the signed name of Patterson, by Dr Walsbury the then Roman Catholic Bishop residing at Bath; which was circulated with great effect in London.

† Gal. i. 1, 2.

‡ See Isaiah xlii. 14, 15.

§ See my larger work on this point.

said: "And the Lord that of the holy Prophets and His angel to show unto His servants the things which must (i. e. they) necessarily be done. And again, that this Decretum is a *final* one, is evident from what closes and seals it, viz. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," &c. But, both Roman Catholics and the followers of Mr. Mede, do, upon principle—which they proposed as authoritative—*at once* add to, and take away from, the things which are written in this book. and Protestants, how little sooner they may be inclined to discuss the details of them, do with both hands sanction the principle; and, what is worse, many of them actually go on from year to year, dovetailing these additional rings, of which neither John nor any Prophet has said so much as one word, and which they labour to have it believed shall still come to pass." And, in order to believe this up, they tell us that Apostate-Evil Christianity has yet wrought no deliverance on the earth; that it has only brought forth evil, and is a more makeshift for the time being. They detract from its excellencies, ignorantly indeed, in order to exalt the very puerile figments of a Millennium;² &c., which they have had the misfortune to adopt!

Let the Reader now judge, where the *Reverend*, and real non-Protestantism, is found among us, with regard to this question; and whether a system so flattering, and at the same time so pernicious, ought to be continued or not.

² The period and particulars of the reflections of St. John, are discussed below.

PART II.

On the figurative and other modes of expression peculiar to Holy Scripture.

THERE can perhaps no doubt remain on the mind of any on the question, that, as the Bible is a book very peculiar in its diction, the first thing an interpreter wishes to know its meaning ought to do is, to make himself thoroughly acquainted with them: It will avail us nothing to do, as it is the practice with many, to lay down certain abstract rules for our guidance, until it shall have been ascertained that there are suitable to our purpose.

It is very generally assumed, that, if a certain symbol or metaphor is found to designate some one person or thing on some occasions, it must do the same on all; as it also is that, if the expressions occurring in one of the parallels of a verse are to be taken literally, so must they also in the other: and the consequence has been, Scripture generally, and prophecy in particular, have been very unsatisfactorily interpreted; while it must be obvious, upon a very superficial view only of the case, that, as Holy Scripture has not been committed to writing under any such laws, the marks arrived at must be unworthy of confidence. It is our intention, therefore, now to offer a few remarks, and to lay down a few rules, on this subject, on which reliance may be placed, not for the purpose of following out this question to the extent that it deserves, but only to touch upon it, as far as our present researches may require: referring the Reader to such works as the *Histories** of Scripture as may supply the further information wanted.

We have now, therefore, four different kinds of writing briefly to consider: I. Language in its natural and proper application; II. Metaphor, in which the natural and proper

* I know nothing so full as these volumes on the Philosophy of the Bible. Of these the early editions are the best, the latter ones having been altered to suit the Ramanaswami system of modern Chemistry. See also Mr. Fairbairn's work on Typology. Clark, Edinburgh, 1817.

use of language is impeded by an unnatural and improper one, which may be termed *translated*, *figurative*, or the like: III. *Symbolical* language, in which some person or thing is represented by some other, bearing some analogy, or capable of bearing some analogy, to it: IV. *Possible*, in which a feigned case is put, for the purpose either of illustrating some particular position, or, of showing some conclusion from it. Of this last, our present enquiry will make little use. In all which more it should be remembered, that language is the mere vehicle of things conceived of, or entertained, in the mind: and that the things themselves, so entertained, are the great objects of our enquiry; and hence, that we should not confuse ourselves and others, by inadvertently mistaking the one for the other.

Natural and *proper* language is that which applies words in their purely natural sense: as, *John runs*, *Thomas stands*, &c. *Metaphor* is the use of language in an improper or translated sense, as, *John runs on with such a motion*, or *story*; *Thomas stands upon his trial*, &c. *Symbol* exhibits some object to the view of the reader or hearer, intended to represent, — thus embodied, — the character, or properties, of some other; as, *I saw a Lamb standing on Mount Zion*: where the Lamb represents the person of Christ in some sense. — Between symbol and metaphor, however, there is only this difference, that symbol personifies as it were something intended, while metaphor applies language, in a translated sense only, to express that, as, “*Worship as the Lamb*,” &c. But, as to the *evangelical* sense, this distinction is scarcely necessary, and none of the earlier writers on the Rhetoric of Scripture have had recourse to it; but, as much has been said of it of late, I have thought it right so far to notice it. — *Possible*, as already noticed, is merely putting a case, as in that of *Jotham* and the trees, of *Nathan* to *David*,* &c.

Now, as the Oriental mind is extremely rapid in its conception of things, one member of a parallel in Scripture will often be given in natural language, while its corresponding one will be expressed *figuratively*, e. g. “*She that breathes in pleasure, is dead while she breathes*”: where “*breath*” in both places, must be understood naturally, “*dead*,” *figuratively*.

* Judges vi. 10, seq. 2 Sam. xii. 1, seq.

Again, "Let the dead bury their dead," where the first member must be taken *figuratively*, the second *naturally*.⁴ So likewise, "This (i. e. matter) is my body which is given for you;" the first member involves a symbol, the second explains its object doctrinally. i. e. the going up of Christ's body is to be crucified.⁵ Nothing is more common, particularly in those who write for the many, than to talk broadly and much on the strictly grammatical and literal interpretation of Scripture, as if that must necessarily be right and safe. But, let people be on their guard in all such cases!

Metaphor will frequently be broken, mixed, or changed, even within the same grammatical connection: and, in all such cases, care must be taken to ascertain from the context, what the thing meant really is; e. g. "I am the root and offspring of David, and the bright and morning star," changes the metaphor twice, signifying nevertheless the same person; while the doctrines intended to be inculcated are various: i. e. Christ is here viewed in various respects: first, as the source of David's existence and rule; secondly, as his lawful offspring, and hence the spiritual David; thirdly, as that light which, like the morning-star, should be the harbinger of spiritual light to wandering and lost man.

Hence it will be seen, that, as doctrine is embodied in these metaphorical images, care must be taken rightly to interpret them, and particularly so when the metaphor is mixed or complex. The mystical name *Israel*, for example, literally means, "Prince of God;" i. e. one who, as a Prince, should nobly contend and prevail. But, as this must be *spiritually* applied, i. e. to the mind in a religious sense, and hence imply

⁴ See my Letter to Mr. Paken.

⁵ Luke xii. 19, "This is the resurrection of me," contains a protest, both by the title as a memorial: in other words, as symbolical of the thing intended by the institution. In the term "you," we have a symbolical, standing in the Example of all succeeding ages. But "this is my body" is figurative, as evident from this consideration, viz. It was impossible even for Christ to say literally, that any thing was the body of a man, which really was not so; still exactly, the bread taken by Christ at this occasion was not his natural body. The question is not here, what Christ meant to do on any account; but whether, if Christ meant to speak, the language used is natural, or figurative. Here it is figurative beyond all doubt.

; Gen. xxii. 13: i. e. interpreted of "אֵל" 'a prince,' and אֱלֹהִים 'God, with a verb in 'perfect': אֱלֹהִים 'I was'

that all so named are, or ought to be, truly religious,—we must be careful not to mistake any one so named, as really possessed of this character, or as truly entitled to its privileges. In like manner, a *Jew*,—derived from the proper name *Joshua*, so called because he was to be the praise of his brethren,* in other words, a *Jew* circumcised in heart, not merely in the letter,—to be truly so, must possess that character.} *Jew*, in like manner, may be properly, or improperly applied: i. e. signifying merely a carnal descendant from *Joshua* and a supplanter; or, one who also bears his spiritual character, and is a true *Israelite*.

There is a place in *Isaiah*, in which an extraordinary use of these names is found: it is this (chap. xlv. 1, seq.): . . . "The Lord hath called me from the womb; from the womb of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword. . . as the quiver hath He hid me; and said, *Thou art my arrow*, O *Israel*, in whom I will be glorified." It must be evident, I think, from this person's being hidden, his mouth like a sharp sword, his being quiver for a light to the Gentiles (ver. 6), &c., that Christ is meant. "Israel" here, therefore, must be taken in its mystical sense, i. e. implying *Power of God*, in its highest acceptation. And, if so, then must the allusions to the birth here, be intended to remind us of the promise made to the woman, that her seed should smite the serpent's head. The sharp sword likewise, and the arrow said to be hidden in the quiver, must refer to Christ's victories, as in *Psalms* xlv. 5, 5, and cx., &c., with reference to the overthrow of the Temple and his kingdom. But verse 6 here must apply, *arrow* *preparately*, to the true Zion, as indeed the following context sufficiently shows: (see also verse 14, seq.).

In the next place (verse 5, *Christ*, or it may be *Christ* in

* Gen. xlv. 2.

† See *Rom.* 9, 10. Of the Jews, there were those who were really so, and those who were not. Of the first, the great body of the Jews are examples, of the second, that *evil* *thousand* only, of which St. Paul was one. See *Rom.* ix. 17, at 1—8, seq. &c. To the latter only the promises belonged, and to these they were all rejected in the very letter. The former can now mean in only by faith in Christ (St. Paul, *Rom.* 9, 10). See also my larger work, particularly on the *Covenant*. To apply the promises of restoration to individuals is absurd, as it also is, to talk of a restoration to *Canaan* under the New Covenant, which particularism is contrary

His Church, in like-wise manner: "*Now saith the Lord that formed thee from the womb to be his sanctuary*" (Isa. lxi. 1. *Isa. lxi. 11*) "*to bring Jacob again to Zion,*" &c. &c. as it should mean, Jacob who had departed from Zion, the rebellious Jews. It is added, "*Though Israel be not gathered,*" (i. e. the same people), "*yet shall I be glorious,*" &c. : i. e. though Israel, as Jacob, naturally so called, refuse to be gathered, "*yet shall I,*" i. e. Christ, or Christ in His Church, "*be glorious.*" And again, "*It is a light thing that thou shouldst . . . raise up . . . and restore the tabernacle of Israel,*"⁸ "*I will also give thee for a light to the Gentiles, that thou shouldst be my salvation unto the ends of the earth;*" which makes it certain, that Christ in His Church is meant; as it also does, that the terms *Israel* and *Jacob*, are here used in several senses.

But, the same terms and figures will not only have various applications, as in the last instance, they will also have even double and triple applications in the same context : e. g. "*The desert shall rejoice and blossom as the rose*" (Isaiah xlii. 1). But, properly speaking, the desert can neither rejoice nor blossom : the inhabitants of the desert may rejoice ; and these again, considered under another figure as plants, may blossom as the rose, which is figurative, implying prosperity and fulfilment. But the term *desert* here, may have a further figurative meaning : i. e. as implying the heathen world, in which no spiritual culture or piety had been known, but only idleness, herds, and beasts, of prey. Of these are innumerable instances may be adduced : but, as I wish to be short, this must be left to the industry of the student. I need only remark that, if we carefully observe our context, its parallel, and its great object,—the fulfilment of the promises made to the Fathers,—we shall have no difficulty in following the rapid and abrupt turns, and changes of mind and of matter, as brought before us by the Prophets.

Again, as the great purpose of prophecy is, *testimony to*

⁸ I do not the Jews generally, but only that small Remnant from among them, to whom, as noticed above, the promises were made and fulfilled. The preserved, rebuilt, restored, dispersed, still more, and the like, are the titles usually given to this party. In some instances, "all the house of Israel" signify, in their dispersion. See Ezek. xl. 34, &c., and my larger work, pp. 13, 104, 41, 104.

And, it will be found, that one of the great sources of its metaphors and symbols is, *Christ, His kingdom, and His servants*; another, *Satan and his*. Under these, the powers both of heaven and earth are put in requisition, and made to minister either to the cause of the Redeemer and of His people, or, to some extent, to that of the Adversary. And here, again, the conflicting parties will occasionally be designated even by the same figures, or symbols. Christ, for example, though symbolized by a *Lamb*, is also metaphorically described as the *Lion of the tribe of Judah*.* His people are likewise described as having the property of *lions*† Satan too, is said to be like a *lion pouncing about seeking whom he may devour*‡ His ministers are likewise described as *lions*§. It would be almost needless to specify the various figures employed to designate our Lord only - it must suffice here to remark, that, whatever the figure or symbol used may be, there will be no difficulty in discovering what the agent, or the doctrine, intended to be inculcated in: i. e. whether that of the Good Shepherd, the Prophet, Priest, and King of his people, who is the *Wing, the Truth, the Light, the true Vine, &c.*; or, that evil serpent the Devil, and Satan, working in the children of disobedience. The great and only difficulty in considerations of this sort is, the distinguishing of the several parts of the figures, when they are greatly complicated, or, involve metaphors upon metaphors, together with natural and mystical language promiscuously used, and the like. I will now offer a few examples of such.

Of all the symbols of Holy Writ, none are perhaps more interesting, or have hitherto proved more difficult, than those of the *Churches*. Various have been the attempts to explain them; and, as it seems to me, none have succeeded to the extent, necessary for ascertaining their true nature and import. According to my notions, they shadowed out the ministers of God, generally, which should be employed in establishing the New Covenant. Let us examine, as briefly as we can, what has been said about them.

In the Revelation (chap. ix. 2, seq.) we have a symbolical

* Rev. v. 5.

† Gen. xlix. 9. Num. xxiv. 9. Micah. v. 8.

‡ 1 Peter. v. 8.

§ Psalm ciii. 3. v. 6. Job. i. 17. xxviii. 17, &c.

representation of the Throne of Jehovah, attended by His several Ministers and other appointments.* The person sitting on the Throne is evidently the God-man Christ Jesus. Round about it are seated four and twenty Elders crowned, and in white raiment. These I take to represent the Heads of the Tribes of Israel, joined with the twelve Apostles of the Lamb; and interesting that, in Him, the Old and New Covenants are united and completed. By the sea of glass like unto crystal, I understand that fountain of the waters of life, which we are taught proceed from the throne of God and of the Lamb:—of which, more when we come to Rev. xxi.

In verse 5 seq., we have four living creatures, full of eyes before and behind. The first resembles a lion, the second a calf, the third has the face of a man, and the fourth is like a flying eagle. Each of these has also six wings: they are full of eyes within (i. e. under or within their wings), and "cease not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Upon this the four and-twenty Elders fall down, casting their crowns before the throne, and worshipping Him that liveth for ever and ever, and whom they address as the Creator of all things.

If we now turn to Isaiah [vi. 3 seq.], we shall find the Seraphim similarly employed; each, as in St. John, having six wings, and crying, *Holy, holy, holy*, as before, with the addition, *vin.* "The whole earth is full of His glory." more literally, The fulness of the whole earth is, (or shall be) His glory: which I take to be predative of the establishment of the New Covenant, in which all nations, or the whole earth, should be blessed, which indeed is obvious from the context.† To suppose, as some have done, that the works of God in nature are here meant, is to suppose something quite foreign to the context, and infinitely beneath its purposes. Besides, Christ is, as St. John positively informs us, the person here was shewed (John xii. 41). He also tells us (John i.) that, by Him all things were created, and that without Him, nothing was made, that was made. We have here therefore, necessarily, the same

* In Ezek. i. 26, "As the appearance of the firmament that is in the midst of the sky, so was the appearance of the brightness round about it" = a. illustrating the exalting and glorious nature of the New Covenant. See Ps. lxxviii. 3.

† For if this constant profession, we are as much as liberty to supply the ellipse by shall be, as we are by is.

[Which (verse 4, 14), is explained to that effect, in Ezek. xii. 1, 4 seq.]

Four living creatures, and the same Ministers, that we have in Rev. iv. as quoted above, although differently described. And, from what we have here (rev. 6, 7), these were evidently Christ's ministering spirits. One of them too, conspicuous Isaiah, (rev. 8, 9), and so constitutes him a ministering servant likewise.

But the most complete description of these ministers is to be found in Ezek. chs. i. and ii., from the consideration of which it must be evident, that Ezekiel had before him precisely the same ministers that both John and Isaiah had. This symbolical representation comes with a whirlwind from the north, intimating perhaps, as elsewhere, that the afflictions soon after predicted should come upon Judea from that quarter.*

In verse 4, the "*fire encompassing itself*" is intended perhaps, to remind us of the Cherubim placed at the east of the garden of Eden, upon Adam's expulsion from it; for it is said (Gen. iii. 24), "*He placed at the east of the garden . . . Cherubims and a flaming sword which turned every way.*" *So.* [In the former case *מִן־הַמִּזְרָח* *from the east*, in the latter *מִן־הַמִּזְרָח וּמִן־הַמַּגֵּרִים* *from the east and from the quarters*, *il. i. fire encompassing itself: il. the flaming of the encompassing sword.*] And, as redemption was then procured by the cost of the woman, so also was its universality symbolized by the exhibition of this four-faced symbol, i. e. pointing to the four quarters of the world: the doctrine so embodied was, therefore, intimated from the very first, together with its concomitant judgments by fire and sword.

We are next informed, as in St. John, that four living creatures were seen (ver. 5), and a voice lower down (ver. 10), that each had the face of a man, of a lion, of an ox, and of an eagle, that the face of the lion looked toward the south, that of the ox toward the north, that of the man probably towards the east, and that of the eagle towards the west; i. e. as before, towards each quarter of the globe.

Each living creature has here (ver. 6, 11) *four wings*: in St. John and Isaiah, it had *two*. In verse 12, we are told, that "*the likeness of the living creature . . . was like burning coals of fire, and like the appearance of lamps . . . and out of the fire went forth lightning . . .*" (14), which is perhaps sufficiently

* I : from Babylon; and, what is equally intimated, from the apostolical Babylon, which should occupy the place of the natural one.

explained by (Ps. cv. 4) "*Who maketh His angels*" (or messengers) "*spirits*, and *His ministers a flaming fire*," which is thus commented upon by St. Paul, (Heb. i. 7) "*Of the angels do saith, who maketh His angels*" (or messengers) "*spirits, and His ministers a flame of fire*," "*But unto the Son he saith, Thy throne, O God, is for ever and ever*," i.e., as before, making the Son the occupant of the throne, and three centuries his ministers. The great *fiery* of the *lightning* here, reminds us of the description of Christ's coming to judge the Jews; (Matt. xxiv. 27, 28), "*As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be*,"—and such truly it was.*

We are told, in the next place (ver. 18), that the *sevens*, (i.e. curtains, or bellows) of their wheels were full of *eyes* :—in St. John that their bodies were † and again (ver. 20, 21), that the spirit of the living creatures was in the wheels. Ezekiel tells us, too, that the burning coals of *fire*, to which these creatures were assimilated, were like the appearance of lamps. St. John also tells us, that there were seven lamps of *fire* burning before the throne, which are the seven spirits of God—i.e. symbolising the plenitude of His Holy Spirit.

If we now turn to Zechariah (ch. 4) we shall find these seven lamps, and their explanation. "*I looked*," says the Prophet, "*and behold, a candlestick all of gold, with a bowl upon the top of it, and six even lamps, and seven pipes to the seven lamps . . . and two olive trees,*" ‡ &c. The answer to the question, *What are these?* is thus very general one :— "*Not by might, but by my Spirit, saith the Lord of hosts*," i.e. to be sent forth with His servants. We have again (ver. 12) . . . "*They shall see the plumed with thorns upon . . . they are the eyes of the Lord, which run to and fro through the whole earth*." These

* Comp. Ps. cxlvii. 10; Gal. ii. 1; Rev. ix. 17; Matt. xxiv. 27, 28.

† Whence it must be evident, as before, that the sacred writers were not remarkably careful to employ exactly the same symbols, when necessarily denoting the same things.

‡ This small number seven, accordingly, still denotes seven waters, implying a complete account of the living, or *living*, symbolised.

§ Called also the *sevenfold man*, i.e. with the oil of the olive-tree, and hence signifying, beyond any, the western, as I hold, of the two Covenants, each testifying of Christ, and recovering the sources of the Spirit from Him. Whence it must also appear, that the great symbolism of the Sanctuary symbolised generally, the complete means of grace to be set up within the Church of the New Covenant.

seven lamps therefore, thus explained, seems to imply the pouring out of the Spirit in the Apostolic times.

We have again (Jhs. ch. vi. 3, seq.), "Behold, I will bring forth my meat the Bread," &c. Christ. Again (8) "Behold the stone that I have laid before Judaea; upon one stone shall he stumble upon." Which must, as it appears to me, mean the same thing, &c. the primary residence of God's Holy Spirit in Christ, and its operations in the establishment of the New Covenant, or Church. This one stone is again thus spoken of (Jhs. vii. 7), "He shall bring forth the foundation thereof with shoutings, saying, Grace, Grace unto it." This head-stone must, as it should seem, be that on which seven eyes are said to be, in the verse immediately preceding, and this the Bread; &c. Christ Jesus. This head-stone, evidently, is again said by St. John to give light, as a stone most precious (Rev. xxi. 14); and which is there styled, "the Glory of God." Again (Jhs. xvi. 16; Eph. ii. 20; 1 Pet. ii. 6), this same stone is denominated a precious corner-stone, and must necessarily symbolize Christ, with the consideration that the Spirit was, as before, given to Him without measure, &c. in Him dwelt all the fulness of the Godhead bodily. (See also Mark. i. 28.)

We have again in Zechariah, another and different representation of these four living creatures (Jhs. vi. 1, seq.), in the four chariots, each having (a pair of) horses, and these of different colours, as in St. John (Rev. vi. 4, seq.), except that the horses are single there, and are ridden upon by riders.* In Zech. vi. 3 again, these are explained as being, The four

* Again (chap. i. 13, seq.) we have other signs employed, evidently to do the same work. In the first place, four horns (Present in matter); and, in the second, four angels (displeased, &c.) in repair and vision. The former horns, it is said, sustained Judah, Israel, and Jerusalem; of the latter, "there are four to bring them, to set out the horns of the Cherubim, which lifted up their horns over the head of Judah in anger to." The Cherubim may have been the signs in each of these cases, as recommended by the *Alphabet*. In the latter, the Cherubim, or *Angels*, Heb. מַלְאָכִים ; & אֲנָשִׁים the *Angels*, *Men*, אֲנָשִׁים , means, just as אֲנָשִׁים does, to eat, ploughed, the earth, &c. And hence, אֲנָשִׁים may mean ploughers, or labourers, in God's husbandry. אֲנָשִׁים , *Men*, אֲנָשִׁים being the verbal noun. Or, it may mean men, or at least, the men having this name literally, and hence, the אֲנָשִׁים may be said to be those ministers of God, who stand near Him. But in any case, all such are ministers, though not Cherubim, or Ministers, in the particular work.

Jesus coming to the Lamb, even as they do to Him, that also upon the throne. Let the Unitarian contemplate this.—These are therefore the intelligent ministers of God, who had received Christ and preached Him far and wide, and of Him had received redemption: and here, again, the rulers of both Testaments, as well as those living creatures, had received this, and hence they should sit with Him on the throne.

These Ministers were, under the Old Covenant, sometimes angels; at others, storms and tempests, guided necessarily by them, and so fulfilling His will;† at others, they were Ministers of the New Covenant, as the Apostles, and their fellow-labourers and successors, as just now noticed, especially during the period of Daniel's seventieth week. And hence the same spirit of God, sent out in them, must indicate, as before, the sufficient inspiration granted to them for this purpose;‡

As to the doctrine intended to be taught by this symbolism, it appears to be this, as remarked above, viz. These Ministers (or Messengers, Heb. מַלְאָכָא^ל) take their stand, as the Tabernacle and Temple, as the Mercy-seat or Propitiatory, &c. in order to minister in the work of propagation, or redemption. They look upwards to Him who

* St. Paul is most explicit on this point. His words are (Eph. i. 7, seq.), "Who maketh the angels spirits," &c. and (Heb. i. 14) "Are they not all ministering spirits, and such as minister for them who should be heirs of salvation?" See also Psalm lxxvi. 17, that this does not extend to the class of the created of the New Covenant, and that St. Paul expressly teaches (Eph. ii. 2) what we.—It is, therefore, gross error to talk of the incarnation of Angels here, as Erasmus and others have done: the intention to the Church is not, that of the Holy Ghost.

† Comp. Isaiah lxxi. 25, Jer. lx. 12, and particularly Daniel vi. 9, 18, with E. Thom. E. 3, and Jude 18, 21.

‡ We have all the Holy Scriptures as Psalm cxi. 10, seq., thus: "Thus do I come, ye Messengers of the Lord, and as angels, that do the commandments, ministering unto the word of the Lord. Thus ye the Lord, all ye the hosts, ye Messengers of the Lord do His pleasure." And, let it be observed, the Angels, מַלְאָכָא^ל, will rightly say Messengers, Intelligent, or otherwise, "Ministering to the word of the Lord," even to the prophetically depicted, the apparently inferior portion of those creatures. The Hebrew has here מַלְאָכָא^ל מַלְאָכָא^ל מַלְאָכָא^ל מַלְאָכָא^ל: i.e. Messengers of His word, &c., or by, ministering to the word of His word. Remondet has here: "Esprituelle und weltliche, geistliche und weltliche (geistliche und weltliche) geistliche," &c., which is quite in the point.

not above them, i. e. to Christ; and, with out-stretched wings, were ready to receive and to execute His commands. In doing this, these Valiant men,—dependent on the Spirit given,*

—proceed straight forward, and never to turn back.† Let the wily Tractarian, and the expediency-mongering Papist, think on this, and trem. When seen elsewhere, we find the same things evidently implied. So all the Ministers of Christ, —and all believers are such in one sense or other,‡ — are ever to look up to Him for their instructions; ever to be on the wing, ready to follow out His commands; ever to proceed onward in a direct, not a crooked or tortuous, course; § never to turn either aside or backwards; and all this, that they may be found faithful Ministers of the New Covenant, given for the salvation of all men.

There can, perhaps, be little doubt that the winged Bull, Lion, &c., of Assyria, the winged figures of Babylon and Egypt, the winged Mercury of Heathenism, &c., were all borrowed from the Cherubim of Revelation, just as sundry and many other things were. The Gryphon of the northern heraldry had, perhaps, the same origin; and, accordingly, may our such figure taken winged might symbolize empire, as the winged Lion in Daniel §. So the golden head of Nebuchadnezzar, as noticed above; and perhaps the golden shadow representing even Desp., in the times of the lower Roman emperors. Our winged Angels and Cherubs had, most likely, the same origin. Certainly we read of no two-winged Angels in Scripture, although we do of one *Angelus* (Rev. vii. 1; and he probably was one of our Cherubic Ministers, with four, perhaps, or six wings.

We may now consider a few of the metaphors and symbols applied to Satan and his ministers. In Genesis (chap. iii.) he is termed the serpent, and is said to be the most subtle

* In English this was in the words, in St. John, to eyes placed within their bellies: and it was in such case the Spirit of Christ.

† See Isaiah lxx. 34, which clearly refers to the times of the New Covenant, and denotes the preaching of no teachers. "To turn back is, to follow the example of Satan's will; or, which is the same thing, to lay the hand to the plough, and to look backwards.

‡ 1 Peter ii. 1-3, "Ye are . . . as holy [perfect]," &c.; "ye are . . . as spotless [perfect], as holy [spotless]," &c.

§ See Daniel, viii. 5. Psalm cxxxv. 5. Peter ii. 14, &c.

¶ Daniel vii. 6.

of all the creatures of the place. This is adopted by St. John in the *Apocalypse*, where he is styled "the great red dragon, and that old serpent," the devil.* It should be observed, moreover, that, as we have naturally an spiritual language, if we would speak of spiritual things at all, the language of nature must be used in doing so: and, as a serpent is known to be a deadly-poisonous and destructive animal, its appellation has been very aptly applied to designate the character of this spiritual agent. His going on his belly, and eating the dust of the earth, is evidently a similarly figurative usage, implying, as it should seem, that the utmost he and his should effect should be, to entertain various and ruin lusts, which should prove as un satisfying as feeding on the dust of the earth.

To talk of this narrative as fabulous, or as relating nothing beyond an Oriental Mythos, as some are fond of doing, is manifestly absurd: it being well known that all nations have, particularly in their earliest times, indulged themselves in figurative language: and, in many cases, in poetry only, which motives its main decorations and attractions from the use of figures and symbols. St. John has, however in his *Revelation*, sufficiently determined this question; so that, from his constant use of metaphors and symbols, and the interpretation he has virtually given of them, we are sufficiently enabled both to see their characters and intentions; and thence to ascertain, by the help of other Scriptures, the precise object and end of this very elaborately constructed portion of Holy Writ; *v. g.*—

In Rev. xii. 3, seq., that fallen spirit is described as being a "great red dragon, having seven heads, and ten horns: and seven crests upon his head." By these expressions must be meant, nothing short of universal regal power: and from what occurs below [ver. 9], it is evident that he was that old serpent called the devil, which deceiveth the whole world: he was, therefore, necessarily the deceiver of our first parents: But he is here in a posture, and vested with

* This sort of explanation is often given in the *Apocalypse*, and it must have been intended to show us the meaning of the place.

† And as he, perhaps, as can be gathered from Holy Writ, it was in doing this that he said "Ye are a nation," says our Lord, "from the beginning, and abide not in the truth." Where he speaks a lie he speaks of his own."

a power, sufficient to persecute, for a certain period, the Church of God in the great wilderness—the world.

We are also informed by Daniel, as shown below, that, at this very time, power should be given him to make war against the saints of God, in his agent brethren Rome; and that for a period there styled a time, times, and a half, as it also is here (vrs. 14) which (vrs. 8) is said to be "a thousand two hundred and threescore days." But it is shown below, as touched upon already, that this comprehends the last (negative) season of Daniel's seventieth week. This 1260 days will, therefore, mark the same period. But Michael and his Angels here (Isa. 5, seq.) cast them out—^a i. e. deposed him of his power; and, upon this, the song of victory is sung: (vrs. 14), "*Now is salvation and strength, and the kingdom of our God, and the power of his Christ!*"—^b *as, as Daniel words it, "The body of the Beast has now been given to the burning flame, and the kingdom under the whole heaven has been given (in fact) to the Son of Man, whose kingdom is an everlasting kingdom,"* &c. Immediately upon the fall of this agent, therefore, this power was to take place.

In Revelation ix. we have an account of the Ministry of this Power, given in figures the most complex and various; and this, as it should serve, to enable us to trace out, and apply, some of the most obscure predictions of the Old Testament, on this very important question.

We are told then, that an Angel opened the bottomless pit (literally, well, or dungeon, of the abyss), and that there arose out of it a smoke, as the smoke of a great furnace. It is next said, that there came out of the smoke locusts upon the earth, and that unto them was given power (i. e. as before), as scorpions of the earth have power; i. e. to injure and destroy: But it was commanded them, that they should hurt only those men, which had not the seal of God in their foreheads; *as, as*

^a Which wording and *how* appear to refer to the fall of our first parent; his coming to dwell in the tree, seems also to belong to the same period. Again, in 1 John ii. 8. "*The devil cometh from the beginning,*" which also seems to date the fall, as belonging to the same time.

^b Whence it most appears, that this has nothing to do with a war in the heaven of disembodied spirits, &c., as has been very generally imagined, and beautifully verified by Milton, for the war against the Saints and Church of God, as foretold by Daniel.

^c Which will perhaps throw some light on 1 Pet. ii. 12, and Jude, ver. 8

it is elsewhere needed, whose names were not written in the Lamb's book of life. The time given to these agents here, is five months: but, above, the period assigned to Satan is 1800 days, whereas three days and a half; i. e. the latter half of Daniel's last apocalyptic week. These five months, therefore, are much short of the half of a prophetic apocalyptic year, must commence some time after the fall of Jerusalem; for this was to happen in the midst of Daniel's seventieth week, or in the midst of Israel's year for the redemption of Zion.*

Let us now see, whether we cannot ascertain by the help of the figures used, and parallels had in view, what all this must mean; for surely it was given us for some purpose: and I feel strongly assured that it was for this. And first, as to the sealing of God's servants on their forehead.

In Ezekiel, chap. ix. 4, seq., then, we evidently have the prototype of this sealing. It is said, "*Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others do said, . . . Go ye after him through the city, and smite: . . . smite severely old and young: . . . but come not near any man upon whom is the mark."* It is added, "*and begin at my sanctuary.*"

This command, be it observed, is given from between the Cherubim. The slayers here are those apocalyptic agents perhaps, who had then the charge over the city, as in the destroying angel (cf. Rev. xix. 18, &c.): these are here said to have been six men, each with his destroying weapon in his hand. In general, all are God's ministers, i. e. in one sense or other; and, should there be more particularly the servants of Satan, this will in no way affect our question. The command is obeyed, the sinners are slain, and of course, those having the seal upon their foreheads, the holy Remnant, *Residuum* (*ver. 8*),—are spared. The commencement of this slaying is, therefore, before, or at, Jerusalem's fall, but was to be continued to the time of the *jud.* according to other Scriptures.

St. Peter, too, has made allusion sufficiently strong to this

* In *Isa. lxxviii. 8, &c.* the whole period of Daniel's seventieth week is made both a day and a year: i. e. the year for giving the ransom to God's Zion. But even so the precisely

place to enable us to fix its date. His words are—“*The time is come that judgment must begin at the house of God, and if it begin at us, what shall the end of them be that obey not the Gospel?*” St. Peter, too, admonishes the Believers, that a *fiery trial* was soon to try them (ver. 18) : which must be that foretold by Daniel, as shown below, and to take place soon after Jerusalem’s fall : and this is here alluded to in the smiting fork, as in St. John, of the serpent-like plagues of Satan : which, however, should inflict no spiritual injury on the Saints, because they had received a sealing from God himself, ensuring immunity to them. But St. Peter must have had in view the commencement, and also the continuance, of those plagues, as cited above.

Erskine further tells us, that the Lord should, at this time, have “*firmation the earth*” (read, the land, i. e. the land of Judæa), which must designate both the time, and the *fiery trial*’s immediately to follow Jerusalem’s fall, as shown fully below, viz. the persecution of the Saints of the Most High.

We have, moreover, this very sealing of God’s servants brought before us in Rev. vii. 2, and in. 4, 18, as just quoted ; and again, indirectly, in chap. xiv. 1, xvii. 4, and xv. 4. In the first case, the number sealed is said (positively) to have been 144,000 : and of these, a certain mystical number also, out of every tribe of Israel : i. e. of the *fiery prophetic Remnant* of every tribe :* to these again is added an immense multitude company out of all nations. These, too, it is said (ver. 14), were they who had come out of great tribulations, *fiery trials*, had washed their robes, and made them white in the blood of the Lamb.

They represented therefore the Church of the Redeemer, for they now served Him day and night, and He that sat on the throne dwelt among them.† This is, therefore, necessarily at the end of the period, during which they had been given into the hand of the Little Horn, Satan’s agent, to try and to refine them. These considerations, moreover, necessarily fix the

* And it is verified, from Jer. xvi. 2, and James i. 1, that many of all the twelve tribes did share even, and that very many of them, also formed the *Remnant* or *Remnant* (1 Pet. ii. 1), did at that time receive the Gospel. The talk of the loss of ten tribes is, therefore, a mere Jewish legend, as shown in § 10, previous and following, and yet it is as popular as it could be, were it the truth of Holy Writ !

† Comp. Rev. vii. 2, below.

period of all the other instances referred to in the places above, for carrying out this great and good work: and if so, they are not progressions in time, but repetitions of these great events, and refer to the same appointed times.* It will be seen (Ch. chap. xii. 16, &c.) that Satan also impressed a mark on the right hand and forehead of all who were his ministers.

The seal impressed on the Saints, however, was that of the Holy Ghost;† for by that they were sealed to the day of redemption (2 Cor. i. 22. Ephes. i. 13, 14. iv. 30, &c.). This sealing, too, of the Christians was peculiar (see Acts ii. 4, 17, 18), and, no doubt, that of the servants of Satan also was: and hence, perhaps, it was said that they should, if possible, deceive even the Elect.‡

Having, then, so far fixed the events, and thus here had in view, we may now come to the more complex and varied declarations of that contest (i. e. Rev. ix.). The first thing, perhaps, that should be noticed is the King, who was appointed over this army of destructive locusts. He is, says St. John, "the Angel of the bottomless pit, whose name is in the Hebrew . . . Abaddon, but in the Greek . . . Apollyon." I. e., the Destroyer. Which is only another name for Satan or the old Serpent, as before, the leader of the adversaries of Christ. He is principal, therefore, in this warfare.

We are next told (ver. 2, seq.), that "the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And," it is added, "they had tails like unto scorpions," &c., as before.

This symbolism is, therefore, quite as complex as that of

* A point which has greatly afforded the very unacquainted one of my Reviewer above, who was not working in this great and good work of Apocalyptic advancement beyond the mere hazying forth of word? How thankful a Marston this of the mystery of goliath concerned to his charge! Rev. Gal. i. 2, 3, and wonder, great praise thank! A very proper person asked, to take upon himself to explain the Apocalyptic of St. John!

† The inward eye, and visible seal of this, under the Lamb, was Circumcised Rom. ix. 11—under the Gospel, it is Baptism: but more on this when we come to Rev. xvi. below.

‡ Matt. xiii. 24, &c.

the Cherubim, to which it is apparently opposed as the warfare of Satan: and the probability is, that it must be unravelled as in that case, by an induction of the several particulars to be found in various parts of Scripture.

We have seen, already, what the period of its action was, and of what sort: viz. that of the latter half of Daniel's last mystical week: its work was that of destruction. If we turn to Joel (chap. ii. 1, seq.), we shall find sufficient information as to those warlike locusts: "*The day of the Lord cometh,*" says the Prophet, "*for it is a day of wrath; a day of darkness . . . a GREAT PEOPLE and a strong: these shall consume even Israel. . . a fire shall devour them; and behind them a flame shall burn. . . yea, nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots . . . shall they leap . . . as a strong people yet in battle array. . . The earth shall quake before them, and the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."*

It has been very generally supposed, that an army of locusts in here meant, and that some such visitation was accordingly inflicted on the Jews: and this, verse 35 below has been thought to confirm. No such event, however, appears ever to have taken place. But it may be true, that the *great people and strong*, &c. (verse 1) were a real people, and were named locusts from their numerous and destructive character: and, I think, there is enough given here to establish this.

For, first, "*the day of the Lord*" can be no other than the period in which God's judgments were to be poured out, first on the Jews, and secondly on the heathen Roman Empire, as abundantly shown here and elsewhere.⁴ The fiery judgment here dwelt upon (verse 3) is necessarily that so often brought before us by the Prophets, Isaiah, Jeremiah,

⁴ Mal. ii. 1, &c. This is that *great and dreadful day of the Lord*, so often spoken of by the Prophets: the coming of Christ here has his time. Mal. iii. 19.

¹ "*Destroy them all the rest,*" i. e. the powers prevailing. Dan. vii. 17, 22.

² See my Letter to Mr. Faber, p. 16, seq. i. e. in their spiritual passing away. See Rich. vii. 24—25.

³ I. e. in my larger work, or "*Inquiry*," &c.

and Kaskel in particular. In verse 10, too, "The earth," it is said, "shall quake, . . . the heavens . . . tremble; the sun and the moon shall be dark. And the Lords shall enter the state before the army," &c. But St. Paul has supplied us, as noted above, with an infallible solution of all such phrases. His words are (Heb. xii. 27), "I have sworn thus about the earth, but now . . . ye both promised, saying, I will once more I shake not the earth only, but also heaven." His explanation is, "And this I will once more, against the removing of those things that are shaken, as things that are made, that those things which cannot be shaken may remain. Wherefore," he adds, "we receiving a kingdom which cannot be moved," &c., i. e. the kingdom to be given to the Son of Man under the whole heaven, after the shaking should have taken place.

But the sun and moon were now to be darkened; and so Joel, in the next chapter (ver. 11, seq.), "Moloches, sacrifices," says he, "on the valley of decision: for the day of the Lord (as before) is near," &c. "The sun and the moon shall be darkened," &c. So also our Lord (Matt. xxiv. 29), "Immediately after the tribulation of those days," &c. in which Jerusalem should fall, "shall the sun be darkened, and the moon shall not give her light . . . and the powers of heaven shall be shaken," i. e. even to their fall, as before. And again, St. Peter (Acts ii. 17, seq.) applies a phrase, here (Joel ii. 28) to that very period generally: i. e. the apostrophic week of Daniel. Those predictions apply, therefore, to these particular times, and the destroying army, so described, must necessarily be that of heathen Rome, and the destruction mentioned, that of Jerusalem,* to be followed by that of the power also, as likewise intimated by Joel (chap. ii. 26, 27) in the victory to be obtained by the prophetic Remnant (ver. 32).

That armies, not hosts, were had in view by St. John, will also appear probable from the following passage of Nahum, which, it is not unlikely, he had in his eye (chap. iii. 17): "Thy crowned are as the locusts, i. e. numerous and destructive), and thy captains as the great grasshoppers," &c. The intention here clearly is, to describe an army, destructive as locusts:

* But the exact, and most particular, prediction of this is given by Moses, Deut. xxviii. 49—51: and here the Destroyer must be heathen Rome, for in the days by then the very things here predicted took place.

† Following, evidently, the fall of the apostolic Babylon. Comp. chap. v.

and the same is necessarily the case in the contrast of Joel : not the contrary. St. John adds : " Their faces were as the face of man." In Daniel (chap. vi. 8), the Little Horn, — the power evidently had in view here, — had open like the eyes of a man, and a mouth speaking great (i. e. hurtful) things ;^{*} but the words, had the face of a man, do, might, of course, be as truly applied to a beast as to a lion, or horn.

There having hair like that of women, should seem to apply to princes and great men, — as the crowns just mentioned mean, to kings, — for, in those times, it was the fashion with such to manach the hair, as may be seen on the ruins of Nineveh, Persepolis, &c. In like manner, the breast-plates of iron must have been intended to point out warriors. In Joel, again (chap. i. 6), the nation that was to come upon Judah, was to have the teeth of a lion, and the chock-teeth of a great Lion.[†] Here also, the horns have the teeth of Lions. The same people must therefore be meant.

St. John, however, gives another and varied description of his army a little lower down (rev. 18, 17 seq.) : "*I saw*," says he, "*the horser*" i. e. *horns, like horses*, "*and there sat out on them, having breast-plates of steel, and of purple, and diversities*" (before "*of iron*"); "*and the heads of the horses were as the heads of lions : and out of their mouths issued steel, and smoke, and diversities.*" It is added, "*Their power is in their mouth and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt.*" Variations not unlike these, are found in the several descriptions of the Cherson, and yet it is evident that some one thing was intended to be taught in them all. We have here, moreover, not only mouths which would hurt, as in Daniel : we also have the addition of stings and wounds in their tails, with which they were likewise empowered to hurt. But among the Jews, false Prophets were designated as tails,[‡] and there can be no doubt, such were intended here.

^{*} Cf. Daniel's fourth Beast, chap. vii. 7. 8, 9. In Rev. xix. the mouth of the very Beast is, as the mouth of a Lion : of which more presently.

[†] These members are, however, doubly modified. i. e. both their heads and tails have a mouth, and with these mouths they do hurt : their principal or head, teeth, by his blasphemies : their subordinate chock, by the wounds in their tails. Isaiah lx. 13, 14, teaches us, that "The Prophet that teacheth lies, be as the tail," In Rev. xiii. 11, a beast is seen coming up out of the water which had two horns like a lamb, and spoke, i. e. with his mouth as a serpent :

But there was apparently, this important reason for the safety just named in the description: viz. for the purpose of calling our attention to other predictions of the Old Testament, hanging especially upon the times and events now before us; and, if we turn to Ezekiel (chap. xxxviii & seq.) we shall, I think, find it. The prediction here is of the fall of Gog, the land of Magog. "*I will bring thee forth, and all thine army, horses, and horsemen; all of them clothed with all sorts of armour, even a great company.*" To Gog is now added Persia, Ethiopia, Lybia, Sumer, and the house of Togarmah of the north quarters, and many people with these. That is, as it should seem, all the great northern powers.

Of Gog it is also said (ver. 16), "*Then shalt come up against my people Israel as a cloud to cover the land.*" i. e. as a vast *flight of locusts*, which brings us in each part of that description to the locusts, horses, and horsemen, of St. John, sufficiently exact. And here (Ezek. ix. ver. 8), the period for this is fixed in the terms, "*In the latter years thou shalt come.*" and (ib. 16), "*It shall be in the latter years.*" And the period of these has been sufficiently determined above, and elsewhere "viz. to be the last work of Daniel's seventy." But here, the latter portion of it must be meant, because in this all the heathen (Ps. x. ixviii, &c.) were to be subdued; and they all were actually subdued within it, to the rule of Christ.

But this context supplies us with another variety, involving a particular of great moment to this question. We have seen, that the terms *hathir days*, and *hathir years*, are here used as equivalents. We have also seen above, that a week of seven days, mystically considered, is given by Daniel as the

and he smote the north . . . to smother the great heat," i. e. the flaming Little Horn. And such indeed were the heathen principal of that period: they were made magistrates, and were the most active in endeavouring to allure men from their faith, and in furthering the destruction of the persecutors. And hence it is said (Ezek. xli. 1), that "the east," i. e. the false prophet, "*shall do the third part of the store of horses and the east store is the south.*" i. e. he destroyed a considerable number of God's servants, which is an echo of that ver. 39. "He," i. e. the Little Horn, "*was above every of the host, and of the store is the ground,*" &c. See also my larger work, p. 387, seq.

* My larger work, or Inquiry on Prophecy, p. 39, seq.

period in which the New Covenant should be preached and established. But here, Ezekiel (xxiii. 3) evidently makes this a period of *seven years*; which is a remarkable variation in the mystical language of prophecy, and should admonish us, that it will be in vain to endeavour to make out its meaning by any arbitrary rules—which may appear precise and plausible enough,—or in any way, except by a careful inquiry into the usage of the Prophets, or, what Bacon would style, interpretation of them: and this can be done, by nothing short of an induction of particulars drawn from them.

The object of this variety is then, as it should seem, to enable us to understand such places in St. John, and the Prophets, as otherwise we never could. Danie's week of *seven days*,—equivalent here to Ezekiel's period of *seven years*,—is, we find, divided into two parts, mystically considered below, as, of three days and a half, as already shown. We also have *forty-two months*, or *twelve hundred and sixty days*, alternated with these.* These terms then will designate, in like manner, the halves, mystically considered, of this *seven years' period* of Ezekiel. In other places, the same period is said to be a *day* (i. e. "the great day of the Lord" (Is. viii. 8, 12), and it is then divided into the evening and morning: in other places again, it is styled a *year*; and then it is divided into *summer and winter*†. So that, although the usual mystical number is changed, the analogy observable in the disposal of its parts is the same in all, as restricted thereby by the same great events which take place within them.

We have also other particulars here, calculated to throw great light on the considerations before us. We have, for example, the burying of the multitudes, i. e. of *Seven Oys*, in the land of Israel (Isa. 61, 12): while the *seven months*‡ which this should occupy, should be a *renewal on the day*, in which God should be glorified: i. e. in all the *Heathen*; and in which (Isa. 60, 61) the *fruit of hatters, chariotmen, and of mighty men*, should constitute a *fruit* for every beast of the field and feathered fowl of the heavens; which means

* As will appear in the sequel, and as shown in my larger work on *Imagery*, pp. 254, 255—257.

† Isa. xiv. 4.

‡ Which is another variety in the mystical language, attending the more apparently of the Prophet's *seven years' period*.

surely brings before us the fall of the armée of the north, as symbolized in the lion-like warriors of St. John³ : and then again, to be effected on the *great day of the Lord*, or, which is the same thing, in the year for the recompense of the controversy of His Son.† It is now observed, the burying here of the bones of the north, is in chapter xxviii. : that of Manasseh and Ephraim, i. e. Gog and Magog (xxv. 9, 10) ; and in one grave, all the opposing forces of the Gentile world. And at this time, as in the prophecy of our Lord, Rev., already considered, the sun was to be covered over with a cloud, the moon not to give her light, and the stars to be dark : which is the character generally given of this great and dreadful day of the Lord. This fall of the nations before the Son of man, however, as minutely given by Ezekiel, is carried out through several chapters in Isaiah and Jeremiah, all of which are severally named, in one way or other, in this *great day* as that of their accomplishment :

Whether we have here, therefore, seven days, seven years, or seven months, or years, or our day, the period meant is clearly one and the same : viz. that commencing with the resurrection of our Lord, and ending with the fall of the Little Horn, or Antichrist ; or, which is the same thing, that in which Constantine the Great became sole ruler of the Roman Empire. And again, whatever the duration of the adversities may be, their principal is one ; viz. Satan, or the great red dragon, and old serpent : his minister is the Little Horn ; his, the false prophet. Gog, Magog, &c., may therefore be summed up by the Psalmist's, " *Why do the nations rage ?*" &c. ; then fall, in his " *The Lord shall laugh at them*

³ And a cloud (Rev. xix. 17, seq.) as fulfilled in the fall of the apostolical Religion (Isaiah lxvi. 18, seq.), and upon the established reign of the Son of man (Is. xli. 4, seq.). And we are now told, that the dragon, the beast, and the false prophet, were made alive for ever and ever. It is, therefore, of necessity, that in this same great and glorious event all the others. I may be told indeed, as I have been, that this sort of imagery is imagery and nothing more. Be that ; but can any labour be too great for establishing Divine truth ? And, if popular writers and readers happen to be perplexed, or misled, by the care and attention necessary in such cases, it will not necessarily follow that the passage is wrong. But the fact is, the truth was, in these cases, so elicited in an other way ; there is no royal road here. That must be sought in all whose spiritual desires expand : of the rest I make no account.

† Isaiah xlviii. 8, &c.

in arms, and shall break them in pieces like a potter's vessel (Rev. ii. 1 seq.).

I will notice one more such complex instance of imagery, and it is one which bears closely on the particulars symbolized by the last, and has evidently been so constructed for a similar purpose. It is in Rev. vii. 1 seq., where a beast rises out of the sea, having universal royal powers as before, and filled with blasphemy; and it is evident, from verses 3-8, that he represents the *Little Horn* of Daniel, i. e. the rule of the Roman Empire. But, in verse 9, he contains the characters of all the three preceding great monarchs. The body of the beast was like unto a leopard, i. e. the symbol of Alexander the Great; his feet were as those of a bear; i. e. Media-Persia; and his mouth as that of a lion; i. e. Assyria or Babylon, tracing the order upwards, while Daniel's image traces it downwards. The compound here, therefore, is that also of Nebuchadnezzar's image. Our beast's own character, i. e. as of the fourth and last, is to be seen in the following context which identifies him with the *Little Horn* in Daniel; and thus it breathes Rome in its later times, necessarily, as abundantly shown here and elsewhere.

We have, then, in the portions of the Revelation now brought under review, a compound sort of symbolism, intended to direct us, as is obvious, to several predictions of the Prophets, and thus to teach us that all three have nothing more or less in their spirit and intention, than "testimony to Jesus." The symbols and metaphors are indeed various, mixed, and complex, and occasionally broken; but this is nothing more than what any writer, or speaker, would be at liberty to indulge in, particularly if treated in the solemn

* Of the northern powers, Gog, Magog, Mosoch, and Tubal, we have no mention in the Prophets, except in Ezekiel, and of Tubal now, Isaiah lvi. 10, where the sending of the Gospel to that people is foretold. Of the fall of the rest of the nations we have abundant mention. The Psalm tells—*Psalm, lxx.* In Chap. xxxviii the fall of Edom is particularly dwelt upon; while in verse liii nations share in the doom. In verse 8, the fate of Tyre is fixed for the period of time. In Jer. xlv. 10, this is repeated, and the same day named, and here Egypt's fall is foretold. From the place in chap. li. the fall of the other nations is predicted, the last of which is Babel, which is named by St. John in the Revelation; and order is laid, also of all the leading apostates of the Church, and of heathen Rome particularly, in fully taught.

of the East, where a much greater latitude is allowed to the imagination than is among ourselves; and where, from the greater warmth of the climate, the course of thought is accustomed to take a much more rapid and irregular course than in our more northern and colder regions. If, however, we make the things intended to be taught, rather than our own ingenious speculations, the guides in our inquiries; and prefer truth to our own ease, popularity, or popularity, we shall find no difficulty whatever in tracing out, and ascertaining, all that is necessary for understanding the terms, symbols, signs, and events, of all prophecy. And, as the inquiry before us will afford ample exemplification of the principles now advanced and recommended, it will not be necessary to follow out this elementary part of our question farther, than to lay down a few rules, grounded on the above considerations.

And 1. Let a supreme love of truth be at the bottom of all our investigations, and govern all our conclusions.†

* A very good paper on the Letter and Spirit of the Old-Testament Prophecies, and their figurative images, will be found in the Journal of Sacred Literature for July 1838, pp. 114-118, in which the reader is referred to the same chapter my Reviewer, noticed above, accuses me of "understanding together the most contrary symbols." The reader will not see, as indeed he may from my former work, how much credit ought to be attached to this. I have not, certainly, done as he and his school usually have, assumed that one symbol universally signifies one thing, another, another. I have deemed it right to investigate rather than assume. If my investigations have been bad, and my opinions wrong, then let him be down. But this is not the province of the good school. They are they who ought to speak; and, as long as the public are content with this, they need not carry the matter farther; and they will not. As to the judgments delivered in the one page only (St p. 181), "Instead of finding, as usual," &c. "all is vague and indistinct;" . . . "beyond that we find nothing" . . . "He has formed the strange system." . . . "widely different as ordinary readers would regard them," . . . "my thought the . . . most unexpressed" . . . "to a degree unexpressed;" . . . "but still more" . . . "By the unexpressed lesson." Then, as to my use of parallel passages: "It is the practice" . . . "to quote almost every passage in the Scripture in which any of the principal words" . . . "happens to occur" . . . (p. 118): "having no connection whatever with the subject, except a verbal one." Now, I must say, a richer specimen of assumption, conceal, and mistruth, I defy the world to produce; and this comes from perhaps the most popular writer of the whole school! And does it not evince marvellous shrewdness and love of truth?

† For, whatever man may generally profess, unless it is, that "first as actively seek truth, as" that, "truth will find."

II. Let our rules and grounds of interpretation be drawn from the Scriptures themselves, and not from any previously-entertained notions.*

III. Let them be based on as extensive an induction of particulars as possible.†

IV. Let things, not a mere dependence upon words, or other technicalities, govern us in the choice of parallels; and, indeed, in every portion of our inquiry.

V. If Holy Scripture will supply us with the means of determining its events, with their times, let us most carefully notice and apply them.

VI. If, again, it will provide us with enough within itself, to unravel all its figurative, enigmatical, and other methods of announcement, let us not have recourse to foreign aids for that purpose.‡

VII. As the law was a shadow of good things to come, and as the Prophets ministered under it for our edification, let us be careful in duly separating its shadows, types, &c., from the realities, antitypes, &c., which these shadowed out. Christianity being a purely spiritual system, can in no way amalgamate with the carnal use of Judaism.§

VIII. Let us be careful duly to distinguish between Prophecy properly so called, i. e. of events relating to the establishment of the New Covenant, - for all prophecy is, in its spirit, testimony to Jesus, - and prophecy improperly so

* That the Pope is infallible there can be no doubt, still it is too much to believe, - and this is usually done, - that either he, or his Church, is infallible in the Little Horn of Daniel - this should be proved, not assumed as is generally the case.

† Which, however, is no tedious and painful process to please either popular readers or writers - nevertheless it must be submitted to, if truth is to be had.

‡ Which it does, as will appear from this and my former work on this subject. In symbols, figures, and the like, are directions fixed and certain, and not subject to arbitrary applications, as of things and times, not particularly proposed within itself.

§ Jews, Infidels, Romanists, Romanists, the Rationalists of Germany, &c. &c. all were murderers of Holy Writ, not seeing its spiritual character, are perpetually mistaking its more legible contents, and speaking contemptuously, as it is in their way of the "sacred and mysterious" of them is the best opposed to themselves, as if a Christian could possibly be an spiritually mistaken!

called, i.e. doctrines, which are limited either to some one place.*

IX. And, as the object of the Bible is, to teach and to urge true spiritual religion, we must be careful to observe to what kinds of persons its promises, and threats, are respectively addressed, whether to Jews, or Christians, who are spiritually addressed, whether to Jews, or Christians, who are spiritually and truly such, or to those only who bear these names.†

X. And, as we know of no authoritative exposition of the Old Testament except the New, let us be careful always to test and guide our inquiries on the former, by the declarations of the latter,‡ and, the more extensively this is carried out, the better. Single passages in either of these we may misunderstand; but, when we avoid ourselves of the light to be obtained from many, this is not likely to be the case.

It will be readily perceived by those who have eyes willing to see, and hearts to understand, that the Bible is by no means so dark and unsearchable a Book as men have, by their very clever devices, managed to make it, and particularly in this most instructive, marvellously sublime, and more word of prophecy: and this is concerned, more or less, in the just development of every other. Under the more liberal and widely-extended system of inquiry here recommended and accomplished, the interpreter will not be left, as he has been, to grope as in darkness, even in the noon-day, and to seek his beams with gazing at this or that;§ he will now have Scripture itself,

* Nothing is more common with the popular writers of the day, than to apply these promises, and threats, to those who have not even the outward semblance of men.

† If this doctrine had been duly attended to, the question about Jewish restoration in Palestine would, long ago, have been put to the wind and the sun: for it would have been seen, that every promise made to that people had been fulfilled in the very Jews.

‡ This consideration is all important on the question of prophecy: for, it may be readily affirmed, that quite enough is given in the New Testament to determine all that is most important to its sense and full understanding: and that this would have been, even long ago, had not the very ingenious professors of the Bible so fully occupied the minds of men.

§ There is a very sensible paper in the "*Journal of Sacred Literature*" for October 1837, p. 271, seq., on the reference of liberalism (related) to the followers of Hinde and Malherbe. The writer, who signs himself F. F., is evidently a person of secondary ability: and the system which he has recommended,

in its most rich and abundant paraphrase, its diversified tropology, and its pure expletivity, to guide him safely through the otherwise difficult and unexplored length and breadth of its declarations. Neither the subtlety of Jewish exposition, nor the pretty conceits drawn from the heathen classics, or a verbal paradoxism of particular constructions, which is common enough to all languages,—will now be allowed to engage his whole attention, or to turn away his strength: he will be in possession of something more substantial, natural, easy, and obvious: and his results will, in the same proportion, be more satisfactory, true, and edifying.

And that which will avoid the incompleteness of the whole movement, and qualify well with the version of the New Testament, he will find followed out in these and my former works, to an extent which he has not perhaps expected.

SECT. I.

ON THE VISIONS OF DANIEL.

We now come to the Visions of Daniel; and, as these have been considered at some length in my larger work, I shall now dwell only on what is most important as to the great events and times laid in view by the Prophet, supplying such new matter as may seem necessary.

The first of these Visions is found in chapter ii.; and we are there told, that the Image seen by Nebuchadnezzar (ver. 31, seq.) represented four successive universal Empires: of these, he was the first: and, according to the Commentators, and the nature of the case, *heaven Rome* was the last. For the fact is, no four successive universal Empires are known to have existed, except those beginning with Babylon, and ending with heathen Rome. This last Empire was, again, to be succeeded by another, not *heathen*; for it was to be set up by the God of heaven, and was never to end (ver. 44, &c.); and this must of necessity be the kingdom of Christ; for no other Empire can be so described.

We are told (ver. 34, &c., seq.), that a Stone, cast out of the mountain without hands, or struck the Image on its feet which were of iron and clay, that the image was broken in pieces, and so utterly carried away, that not a particle of it remained: that then, the stone grew into a great mountain, and filled the whole earth.

But it was the feet of the image which the stone so struck and broke. Taking then the head of the image to symbolize Babylon, the feet must of necessity symbolize *heathen Rome* in its last times. The stone, so striking the Image, must also of necessity symbolize Christ's kingdom: for in no other sense can it be said to have filled the whole earth: it must also necessarily be the 5th kingdom or Empire, which should succeed the first four of the Prophet, and which should never end.

But, both the legs and feet together represent this Earth Empire: the feet its latter period. The legs of iron* must, there-

* In verse 41 iron, this empire is said to be strong as iron: it was in its latter days only, that every day became mixed up with it.

door, represent its former more healthy and vigorous state. It is represented, therefore, as consisting of two essentially different parts, or characters: one strong, the other weak. But, the weaker part was weaker, and then the whole was so carried away, that not a particle remained: returning, as it should seem, that nothing should intervene between the fall of this power, and the establishment of the fifth Empire, or Kingdom of Christ, to which none other should succeed. But we know when this power fell; as we also do that, upon its fall, the kingdom of heaven, or Christ, was immediately established. Papal Rome cannot, therefore, possibly be any prolongation of Daniel's fourth empire: this is clearly impossible.

We have also another particular here, which we must notice: viz. (verse 46). "*In the days of these stones shall the God of heaven set up a kingdom, which shall never be destroyed. But these kings*" necessarily occupy the place of the first and iron, which we are told were of iron and mingled clay. It is to the destruction of these, again, that the growth of the stone immediately succeeds, and fills the whole earth. It must be, therefore, also to the kings mentioned here,—represented apparently by the iron,—that this increase of the stone, i.e. of Christ's kingdom, should succeed, should continue, and never end. These kings may therefore be supposed, in a mystical sense to be, as the digits ten, a round number, and signifying a whole series.

We have seen too above (p. iv.), that the Decretor, upon whose destruction was to be poured at the close of Daniel's seventieth week, must be the lower Roman empire: for it was that which desolated Jerusalem. But, the power brought before us here in chap. ii. must also be the lower Roman empire: for no other universal empire did then exist; and on its fall, under Constantine the Great, the empire of Christ was erected (*de facto*) throughout the whole world.* In the former case, this was to be at the end of Daniel's seventieth week; the established kingdom, therefore, in the latter, must have taken place, also at the end of this week. And consequently, the times and events before us, in each case, are identically the same.

If we now pass on to the next vision of Daniel (chap. vii.),

* Or much more precisely

Jerusalem, and make war with the saints of Christ's Kingdom.

It is likewise further said (ver. 8, 22, 23), that, in this its latter state, it should have a mouth speaking great things, and even great words against the Most High,—and then, when ascending out of its ruins. It is also said (ver. 8) that three of the former horns should be plucked up by the roots before it: and (ver. 23), that before it three horns should fall. We have seen what this power must necessarily be; let us now see, whether the particulars here given, will not sufficiently confirm our conclusions on this point.

In the first place, then, as this last and Little Horn grew up after^a the preceding ten, it could not be any three of them that were to fall before him: this must be impossible: nor, for the same reason, could he pluck any three of these up by the roots. Some other three horns or powers must, therefore, be meant: and, as we shall find something said of these in our next vision (chap. vii.), let us now see what that will supply.

We are informed then (ver. 1), that, out of one of the notable horns which sprang out of the broken horn of Alexander the Great,^b there came forth a little horn which waxed exceeding great toward the south, and toward the east, and toward the pleasant land: i. e. that the Little Horn, which came forth out of one of these four, waxed great by extending itself in three directions. And these sufficiently shew, that it must have been situated in the west. It was, therefore, in its smaller estate, as one of the preceding four, and held its locality: from this, too, it grew into a Great Horn. But Alexander himself held this locality, and had in like manner extended his power, and become great. But his locality was Macedonia.

Now, as early as 160 years before Christ,^c the Roman power became possessed of Macedonia, i. e. in the latter times of Alexander's greatness, just as Daniel has also said (ver. 31) should be the case of, and from this point, it did extend itself to the

^a Before, as proposed by some, is incorrect.

[†] That the third numbered Empire of Daniel was that of Alexander the Great, has been shown sufficiently at length in my remarks (Inquiry, Preface, p. 118.) on the signification of Dr Tiedt.

[‡] See my larger work, p. 115, seq.

[§] And this Empire, State, of former continuance, can be no other than the nation of former continuance, who should besiege and destroy Jerusalem, (Dan. ixviii. 34), seq., i. e. the Romans, Dan. ix. 27.

north, the south, and the east—and was then, and not till then, an universal Empire: before this period, and as originating in Rome, and having great possessions in the west, it was not even a Little Horn in the estimation of our Prophet, because it then affected in no way his great question. And, just as Media-Peria succeeded to the universal rule of Babylon or Assyria, so did that of Alexander to this; and Rome, by gradual approaches of course, to that of Alexander: the more interregnum of his successors being as nothing in this respect, although serving as an important link in the chain of these events, and, as far as identifying, beyond all possible doubt, the succession of Rome to the empire of these its predecessors. As to signs, therefore, this Little, but growing, Horn, it was Roman: but, as to its universal rule, it was Grecian, and of that of Alexander. So also, as to Alexander himself, his original locality was Grecian, and Macedon: but that of his power was from Darius the Mede. And, in like manner, the things denounced, even against Babylon by the Prophets, are, by St. John, applied to its distant successor, *hathen Rome*,^{*} because it did,—as Babylon had done before it,—persecute the saints of the Most High, and was the mother of harlots to the Church of God.

But we have other marks fully identifying this second Little Horn with heathen Rome, and with our first (chap. vi.). First, “*by Him the daily sacrifice was taken away, and the place of the sanctuary was cast down.*” Of the fact, that the Roman power took away the daily sacrifice, and cast down the place of its sanctuary, it is impossible to doubt: this is matter of history; viz. that Titus, during the reign of his father Vespasian, devastated Jerusalem by destroying both the city and the sanctuary. It has been shown above, that our former Little Horn did this: these two little horns must, therefore, symbolize identically the same power, and act within precisely the same period of time.

There are also other properties belonging to this Little Horn, which we shall now notice. As cited above, he spoke great things: . . . great words, against the Most High: but here (chap. vii. 11), “*he magnified himself even to the Prince of the host, . . .*” and (ver. 12) “*he should also stand up against the Prince*

^{*} Rev. xvi. 19, as shown in that place above, p. 4

of power. But he should be broken without hand," which last phrase identifies itself with what we have in the first vision: viz. the "*stone cut out without hands, which smote the image,*" &c. And we shall presently see, that this is indeed the case. We are now informed, therefore, that the power which should take away the daily sacrifice, and cut down the place of the sanctuary, should make war with the saints, and prevail for three mystical days and a half: should also blaspheme, i.e. against God and His Christ, and he should be broken without hand: judgment should be inflicted upon him by the Ancient of days, and the kingdom be given unto the Son of Man.

But, as we have still something further on this subject, it may as well be added, and considered, now. It is said then (chap. vi. 33, seq.), "*The days of Chetium shall come,*" &c., i.e. from the courts of the Mechanicians,* "*and they shall . . . take away the daily sacrifice . . . and they that understand among the people shall instruct (the) many: yet they shall fall by the sword, and by flame, by captivity, and by spoil many days . . . and some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of THE END: because it is yet for a time appointed."* But the time appointed for the end, we have ascertained above: and this was the period, in which the days of Chetium did so come: when the power which went there did take away the daily sacrifice, and destroy by sword, fire, many of those who understood, and instructed the many: which also made war upon them, the saints of the Most High, even to the time OF THE END.

The Prophet adds, "*And the king (i.e. this ruler or power) shall do according to his will: and he shall smite himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished.*" i.e. as determined in chapter iii. 47. This power does not, therefore, only speak great things against God, and against the Prince of princes, but he also magnifies himself here above every thing that is called God, and this he perseveres and prospers in, until that which had been determined should be poured out upon him: i.e. a fiery judgment from above. But we know when this took place, as already

* See Buckton's *Phalag.* 116. ed. sup. c. p. note, 174, seq.

shown: we also know who, and what, he was; as we also do, the time both of his action and fall.

If we now turn to St. Paul (2 Thess. ii. 3), we shall find him giving these very predictions, and fixing their fulfilment within times very near his own. "That day" (particular time here, "shall not come except there come a falling away" (*ἡ ἀποστασία*, the apostasy, Matt. xxiv. 10, &c.) "first, and that man of sin be revealed, the son of perdition" i. e. person doomed to death, "who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, claiming himself that he is God. . . and now ye know what withholdeth that he might be revealed in his time. . . only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume, &c., by a fiery judgment as he cometh.

Now it is certain, from the manner in which this is given, that it had been made matter of previous revelation: and equally certain it is, that it is not to be found in Holy Scripture, except in the place of Daniel just quoted: and it has been shown there, to whom and what it must necessarily apply: namely, to that very power which should destroy the City and the sanctuary; should make this very claim to Deity and divine worship, make war against the saints, and all this for "a time, times, and the dividing of hours," i. e. to the end of our Prophet's seventy-two week; the period reaching from the fall of Jerusalem to the establishment (*de facto*) of the kingdom of the Son of Man over the whole earth: at the end of which, the body of this Beast should be given to the burning flame; or, as our first vision has it, should be broken to pieces, and so carried away that a particle of it should nowhere be found.

St. Paul, however, did not live to the fall of Jerusalem: he suffered under the Emperor Nero, who did not generally persecute the Christians.* But Domitian, his almost immediate successor, did throughout the whole empire; and this was continued, with some intervals of cessation, down to the times of the fall of Valentin, and the sole rule of Constantine the Great. Domitian did, moreover, command in his edicts, that he should be called the Lord God;† and that his images, which were to be

* As shown in my larger work, p. 513, seq.

† In p. 514, seq.

placed in the Capitol for public worship (ib.), should be made of nothing less precious than silver and gold: and this claim the subsequent emperors also made, with more or less ostentation, down to the times of the last.

We have seen, therefore, that St. Paul must necessarily have taken the passage just quoted from Daniel: and that in Daniel it could not but apply to Jewish Rome; and that, again, from the fall of Jerusalem to the end of the persecutions. We have also seen, that the limits assigned to these, and to the power which inflicted them, is fixed and determined in a manner too certain, either to be mistaken, or unsupplied: unless, indeed, the greatest and best authenticated events and times of history are to be cast to the winds, as things on which reliance ought not to be placed—but this no one in his senses will do.

If we now proceed onward to chap. xii. we shall find other similar determining particulars, together with one, declaring that, at the close of these persecutions, prophecy should have its final close and fulfilment. We learn then here (ver. 1) that, "at that time" (i. e. within the period now before us), "there should be a time of trouble, such as never was since there was a nation, even to that same time. and at that time thy people shall be delivered, every one that shall be found in the book." Thus our Lord quotes (Matt. xxiv. 31), "For then," says He, "shall be great tribulation, such as was not since the beginning of the world to this time." He adds, as a further prediction, "No, nor ever shall be."

It must be sufficiently obvious from the context here, that the fall of Jerusalem is the beginning of events had in view. Our Lord adds (ver. 38), "Verily I say unto you, This generation shall not pass, till all these things be" (i. e. in progress: "fulfilled" is more than the original says). Daniel (chap. ix. 26), "The end thereof shall be (as) with a flood: and unto the (primes) end . . . dominions are determined." Our Lord, "But as the days of Noe were" (with a flood): "so shall also the coming of the Son of Man be." (Compare 2 Pet. ii. 5.) Now, it is as certain as the facts of history can make it, that within that very generation Jerusalem fell: that the Jews were dispersed, and that the Disciples, i. e. every one registered in the Lamb's book of life, were delivered. And once more, of two grinding at the mill, or working in the field, one was to be taken, and the other left within that period: in other words,

that a society of human nature should suffer. Which, according even to the Jewish Chibon,* was the fact! This was, therefore, indeed a time of tribulation such as the world had never seen; and, according to our Lord, never shall see again: such indeed was this "*great and dreadful day of the Lord*"!

But, how long were these tribulations to continue, according to our Prophet, and the prophecy of our Lord? "*How long shall it be to the end of these wonders?*" asks an inquirer. The answer is, "*for a time, times, and a half.*" And, as the fall of Jerusalem was to be in the midst of Daniel's seventieth week, and its fall was to be the beginning of three sorrows; from that event to the end of that week, there should be three mystical days and a half; and, at the end of it, as before, those tribulations should end. Our Lord's words are (ch. xiv. 25, seq.), "*All these,*" i. e. wars, &c. "*are the beginning of sorrows. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.*" i. e. after the Gospel should have been so preached and received, then should the end predetermined, and foretold by the Prophets, arrive. We shall presently see, that the Revelation of St. John conspires most exactly with this. Indeed, as the matter is so plain, positive, and definite, it is impossible the case can be otherwise.

This place of Daniel, however,—and to this our Lord likewise gives His testimony,—tells us something more; and, in order to make it the more impressive, it is done with an oath: the words are, "*And when He shall have accomplished his wrath*" (i. e. here, spread abroad far and wide) "*the power of the holy people, all these things shall be finished.*" The "*holy people*" are now, necessarily, the Believers in Christ. "*For we,*" says St. Peter (1 Ep. ii. 9, 10), "*a chosen generation, a royal priesthood, an holy nation, a peculiar people, . . . which in time past were not a people, but are now the church of God.*" (Compare Is. lxi. 6, 12, where this is plainly foretold; also Rom. ix. 25, 26.) The things now to be finished, therefore, were thus laid in view by our Prophet in chap. ix. 26; and again, chap. xii. 29, where it is said, "*At that time is the end of the matter*" i. e. of all that immediately precedes; and this contains the war made against the Saints, blasphemy

* Inquiry, p. 343, and 446, Note.

against the Most High, the judgment delivered and executed upon the Blasphemers, of Little Horn, and the "Kingdom under the whole heaven, given (in fact)" "to the Son of Man, whose kingdom is an everlasting dominion, and all dominions shall obey Him." All this, again, must necessarily be comprehended in chap. ix. 14, i. e. the making an end of sin, the making reconciliation for iniquity, the bringing in of everlasting righteousness, the sealing of vision and prophecy, and the anointing of the Most Holy: i. e. the consummating of the New Church* by the Holy Ghost at the day of Pentecost.

Our Lord's words to this effect are (Luke xxi. 32, "These be the days of vengeance" (St. Mark. xxi. 22), "that (as thou shalt)" "all things which are written may be fulfilled." And here, as before, the fall of Jerusalem is their commencement. (See vers. 3, 23.) It is added, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" i. e. if there is any thing certain in prophetic language, what the time of this was, as already determined. And, Was there any thing further to come to pass, when these times of the Gentiles should have been fulfilled? Certainly the context hitherto examined promises none, but affirms, as far as its declarations can be understood, that there are no such things revealed: and I will affirm, that no man can fairly show, that any such are to be expected.

But there is a place in the Revelation of St. John, so nearly allied to this of Daniel, and in so plain and positive on this point, that it ought to be adduced. It is this (ch. x. 4, 5, ver.), "The angel which I saw . . . lifted up his right hand to heaven, and swore by Him that liveth for ever and ever, . . . that . . . time (i. e. prophetic time)" "should be no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets". i. e. of necessity, all prophecy: and, it must follow, that it was in this sense time should be no longer.

And, What do we find said when this seventh angel so sounds his trumpet? It is this, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and

* For the expression, "Holy of holies" used here in the original, is never applied to any person, but only to the most holy place of the Temple.

He shall reign for ever," which is just what Daniel had foretold when he said, as cited above, that *Archieus is the end of the matter; i. e. when the kingdom under the whole heaven had been given to the Son of Man.* But St. John is more full and explicit than Daniel: his words are, "*The mystery of God shall be finished as He hath declared to His servants the prophets.*" And may I not ask, What beyond the fulfilling of the promises made to the Fathers does this mystery contain? I may say, My researches,—which have been long-continued and severe,—have supplied me with nothing beyond these: and I will venture to predict, that no researches of any man ever will. But, if the kingdom of Christ has not been fully established, and if believers are not complete in Him; then is His salvation not a finished work, the New Covenant has not been established, nor have the promises given to the Fathers been made good:—which is absurd and false.

But to proceed. Must not St. John, or rather the Holy Ghost his teacher, have here had before him the place of Daniel just cited? I cannot help thinking he had; but be this as it may, it is sufficiently certain that the several places in Daniel, all bearing on this subject, and limited as they are, as shown above,—sufficiently determine the period of this in St. John. The kingdoms of this world did become the kingdoms of Christ (i. e. *forth*) when the last Persecutor fell; and then, of necessity, the end had come: then also was prophesied time to be no longer; and then too was all the mystery of God finished, as declared to the Prophets; for then, likewise, was the voice of the holy people spread abroad far and wide, even to the extremities of the habitable globe.

We have one consideration more to touch upon here: it is, as to the extent to which prophecy, the apostolical teaching, and history inform us, the kingdom of the Son of Man should prevail. Daniel then says, "*the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.*" (Ch. vii. 27.) And (ib. 18), "*all people, nations, and languages shall serve Him.*" &c. We have seen at what period this should take effect. Let us ascertain the mind of St. Paul on this point.

He says then (Rom. xvi. 25 seq.) that "*the mystery, which was kept secret since the world began, but now is made manifest,*

and by the scriptures of the prophets, according to the commandment of the revolutionary God, made known unto all nations for the obedience of faith." It must be impossible surely to misunderstand this. The Apostle tells us plainly, that the mystery of Christ had now been made manifest and known to all nations, both by preaching according to the commandment of God, and by the Prophets. This revelation of the mystery, therefore, had now been made known, just as the Prophets had predicted it should be, in every nation under heaven.

The same Apostle says again (Col. i. 6), "The Gospel... is come unto you, as it is in all the world; and bringeth forth fruit" (not "seed," as good Mr. Elbert affirms). And again (ib. ver. 23)... *The gospel which ye have heard, and which was preached in every creature which is under heaven,*" &c. And again (Rom. x. 18), "I say... their sound went unto all the earth, and their words unto the ends of the world." And this, again, is in strict conformity with the commission which Christ gave to his Apostles, viz. "I will be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." For this purpose they were vested with miraculous powers: thus they put forth; the Lord working with them with signs and wonders; and the consequence was, the revelation of the mystery was made known unto all nations for the obedience of faith: in other words, for the full and final establishment of the kingdom of the Son of Man: and this, again, within the period determined for it, as shown above.

Within the life-time of St. Paul, however, neither was the whole work of establishment completed (Heb. ii. 3), nor was the whole time for this fulfilled.* History, as far as we have

* Let us not however inconsiderately, and on the notion of the map in, take up and defend against the character of Christianity as foretold by the Prophets *de jure*, and *de facto*. Christ had, in its nature, all power both to heaven and earth assigned to Him upon His resurrection (Matt. xxviii. 18, 19, &c.), i. e. *de jure*; and His disciples were commissioned to go forth and to preach His. The gift of the Holy Ghost (Acts ii. 3, 38, &c.) constituted their instantaneous brethren, just as the descent of the Spirit upon Him, was to His (comp. Matt. xiii. 31-33). The Church, therefore, of the Incarnate and Deity as assumed constituted, *de jure*, the then whole Catholic Church of Christ, and was perfect and complete, both as to its authority and Station. Prophecy was here fulfilled, as far as those points are concerned, but (in its 1 and 2 particularly) *Merely*

it, teaches us, that the Apostles and their associates preached only in the larger towns and cities; but that it was under the milder Emperors that the remoter and smaller localities were evangelized.* All that the Apostles and their contemporaries could possibly do, certainly was done: the seed was abundantly sown, which, under the nurture of Him who is King of kings and Lord of lords, did grow up into a giant, and everlastingly enduring tree.

It would be endless to give all the testimonies of history to this effect: some have been given in my larger work on this subject;† others will be found in a work of Fabricius, entitled *Lib. Sancta Synagoga*; abundance in the *Oratio de conditione Constantinæ*, towards the end; in Lactantius *De reud apostolica*, Tertullian, Cyprian, and others, as far, at least, as the circumstances of the times of each would permit: for the earlier of them lived not, either to see the whole work fulfilled, or the time for that fulfilled: but, as far as they could give testimony, they have given it fully, and, no doubt, faithfully‡

And, if we do not witness all this now, our question,—which goes to prove that all prophecy was filled within the times pre-arranged for it by the sacred writers,—is not in the least affected on this account. It was then left to the influence of its doctrine, and the power promised from above to second those: men were called upon, as reasonable creatures, to cultivate these, and to expect accordingly either endless blessings at God's right hand, or endless destruction where their work should not do, nor their fire be quenched, as the case might

be to extend and power, *de facto*, its influence were everywhere to be granted and received; and, in order to make Christ's Kingdom that of the *Heptarchy* of the world also, and a real successor to that of Babylon's Rome and her predecessors, universal political authority was likewise to be its property *de facto*. Prophecy required this; and this it had at the appointed time: but prophecy requires besides the universal continuance of this; and *apostasy*, in which it is now left, cannot have it, except under the operation of *libelism* in its people. Menace has been withdrawn; and if it had not, still, as it never effected a wholly universal spiritual Church, so it never could now be continued. And the consequence is, Christianity being now a purely spiritual system, it were vain to say outside the whole Catholic Church.

* See my larger work, pp. 414, 415, *Notes*.

† Page 408, *sup.* *etc.*

‡ See the Preface to my larger work, p. xi. *sup.*, and those Prefaces themselves.

be: which is just what the nature of our religion, and is most reasonable to believe the Divine Being would lay before him, both for his instruction, and to call forth the best-energies of his faith and hope.—But of this more hereafter.

To conclude, then, on the 4th scene of this Prophet. It must be as certain as words and facts can make it, that *Heathen Rome* must be the last of the four universal monarchies, symbolized by the great image of *Nebuchadnezzar's dream*; no such monarchies of universal monarchies ever having existed before: and none can hereafter. *Heathen Rome* was, therefore,—were nothing else given to demonstrate that,—the last of these of necessity. Now the fall of this was, according to this vision, to be succeeded by a 5th, marking, and universal Empire, of a heavenly nature, for the God of heaven was to set it up. And the kingdom of Christ was, in fact, everywhere erected by the miraculous preaching and power of the Apostles, their confutators, and immediate successors: and, against this kingdom, our Lord has declared, the gates of hell shall never prevail. This vision has, therefore, had its complete and perfect fulfilment.

It has also been shown, that the visions contained in the seventh and eighth chapters of this Prophet, as illustrated by portions of the eleventh and twelfth, and as particularly limited by certain portions of the eleventh, have for their objects the same events and times with those of the second. The work, again, belongs before us the coming and cutting off of the Jewish, some time before the fall of Jerusalem. But, as we know when that coming and cutting off took place, we also know, that of the time, or *dissemination*, of our Prophet's sixty sixth week. We next have his seventieth week for the magnifying of the new Covenant with mankind generally, of necessity, i. e. both Jews and Gentiles, and making the latter in rejoice with God's people. Within this, the City and the Temple were destined to fall: after which, even to the consummation and end, desolations, war, and the like, were to be continued. But, at this end the Desolator himself was to fall, and to rise no more. And we know when this took place.

In our seventh and eighth chapters the origin, character, deeds, and fall, of the *Little Horn* are particularly dwelt upon: and here, as this Agent was blasphemously to assume the character and worship of Deity, was to persecute the saints of

the Most High for a time, times, and a half, *i. e.* during the latter half (suppositively speaking) of the seventieth week of our Prophet, to take away the daily sacrifice, and to cast down the place of the sanctuary, it is obvious that he is identically the same Agent with the Prince who should come and destroy the City and Sanctuary in our next chapter, and should himself, at the end of this period, fall; and who, according to our first, second, and third visions, should be succeeded by the empire of the Son of Man, which should be universal and perpetual. To this, as also shewn, the prophecy of our Lord (*Math. xxi. 33.*) affords abundant confirmation, as indeed does the teaching of all the Apostles. On the great events here brought before us, I say, both prediction and history most cordially agree. The times of these events are equally well defined and attested: and thus, again, with a clearness and precision which no power or wisdom, either earthly or heavenly, can possibly afford; and which, I will affirm, none ever will affect in the least possible degree.

SECT. II.

ON THE TIMES, EVENTS, AND DOCTRINES OF THE REVELATION OF ST. JOHN.

HAVING, then, so far laid down and illustrated our principles of interpretation, as it regards both plain and figurative language, and determined the times of the great and commanding events of prophecy, as hinted in the visions of Daniel; we now come to shew, as briefly as we can, that the three first and two last chapters of the Revelation of St. John refer to those same times and events, and that the doctrines found therein are those, and those only, of Apostolical Christianity.

The addresses, then, of St. John, directed to the seven churches of Asia, mean, obviously, here referred to churches *Apostolically* established; and, if the Scriptures, and strictly parallel Scriptures, cited in these, or the doctrines urged, or the events and times referred to in them, are also found cited, urged, and dwelt on, respectively, in the last two chapters of the book; then we may be sure that *Apostolical* Christianity, and nothing else, is taught in them also: and if, again, these

events, times, and doctrines, appear to be identical with those already brought before us in our investigations of the Prophet Daniel—and of necessity they must be so;—then will it also appear, that these have likewise been determined. And, once more, if this be true of the first and last portions of this book, it must also—and this we have proved elsewhere^a—of the times, events, and doctrines, found also in its middle portions.

But there is sufficient reason for believing that these seven Churches—the number being evidently mystical—stand for, and represent, the whole Catholic Church then *apostolically* established; and, if so, what was said to them was said to all. They had been miraculously established, just as the Jewish Church had; but miracle was now to be withdrawn; and probably it was withdrawn about this time. The great object of the Apostle therefore was, to leave, as a legacy to the Church, that which should warn, instruct, reprove, admonish, encourage, and confirm, even to the end of time, each and every of its faithful adherents, for it contained nothing more or less than a revelation, or development, of all the eschatological and mysterious announcements which the Prophets had been commissioned to make. And, upon a careful perusal of its contents, we shall find this to be its true character and object: and, accordingly, it forbids, at its close, either the addition or subtraction, respectively, of any thing whatsoever to, or from, its important and authoritative decisions.

^a See the Third Book of my former work.

† This is obvious from the constitution, were there nothing else to show it, that the letters which were chiefly to try the Church, were also to try all the world, and, of necessity, all the Churches. Ch. vi. 18, 19; vii. 12, 13, 20—22. So also in verses 4, 5, the doctrines are general. It may be urged, indeed, that these seven Churches are specified by name. I answer, so is Babylon, *Isis*, &c., when it is clear that the Mother of Harlots, and the enemies of God's Church, are all included in the denunciations.

‡ This was to be after the manner of Egypt, except only that it was to be an infinitely greater and more glorious consummation. So for that deliverance declared out there, and hence the numerous allusions to the fall of Egypt, just as there are of that of Babylon, &c. See Is. x. 34; Hosea ii. 14—15; Ezekiel vii. 14—18. The preservation of the Church in the wilderness, *See*, &c., is a remarkable instance of this. In the wilderness the Jewish Church was formed. Canaan was its ultimate destination as such. In the wilderness was born Israel. Its ultimate Canaan is heaven, where its High Priest ever officiates.

Hence it contains no new predictions of events, no prophecies, as such, except only as far as those foretold by the Prophets had not yet been accomplished; and, accordingly, John was now commanded to write those things which he had seen, those which then were, and those also which should be hereafter (ver. 10). The period in which he wrote, was that which had been termed the last days, *ende of the world*, the *great day of the Lord*, and the like, as shown above—but more particularly in my larger work—and the close of which should arrive at the end of the seventyeth week of Daniel, when the full and final establishment of the New Covenant should take effect.

John is commanded, then, to write the things that had taken place, were then taking place, and must shortly do so; all belonging, as it should seem, and following each other successively, to one and the same period. And these events must, of necessity, be those which should fulfil the promises made to the Fathers,* i.e. within the last week of Daniel's seventy (ch. ix. 24)—for we know of no other; and thus given due point to the term *shortly*, and at hand, as used here and elsewhere.

This, again, will give interest to the commanding doctrine of St. John (ver. 3), viz. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." John, be it remembered, in writing here to established *Quintish Churches*. What, then, must he have meant when he pronounced a blessing on those who should read the Book, as to the things which had taken place, i.e. in the establishment of the Churches? I answer, 1st, in being shown, that all this had been done for the purpose of fulfilling the commanded promises made to the Fathers, and that they were in the possession of the true faith, as foretold by the Prophets; the end of which should as certainly be everlasting life; and hence also, that, whatever awaited them in this life, they should eventually be more than conquerors. 2dly, the same, would be their convictions as to the things then taking place: and, 3dly, as to those which were "*shortly to come to pass*." Thus they knew, that, although they were to be tried as gold in the fire, both to purify and refine them, even to the time of

* Comp. Mark vi. 13. 33 verses, with Luke i. 74, 75.

sufficiently identifies itself with the words of St. John. And the commencement, midst, and close, of this period have been determined above. These declarations are repeated (John xxi. 6, 7, 10, 12, 20), and, of necessity, their period has likewise been determined; first, as related to the Jews who pleased him; and secondly, to the tribes of the earth, who did so in persecuting his Church.

We have, in the next place (rev. 5) the full and complete Directory of our blessed Lord, just as we have in Isaiah, chap. vi. (Compare John xii. 41.), Ezekiel, chap. i.—given, as it should seem, in each of these cases, to establish the authority of the Scripture so commenced. The Book of Job, as shown in the Preface to my translation of it, commences with a similar vision. But, as I have prosecuted this question fully elsewhere, I need not dwell farther on it now. I will only remark: We have here, certainly, as positive an encouragement of the manifestation of Jehovah in the flesh, as words can give.

We have a revelation of Christ (Rev. x. 1.) also declaratory of this Divinity. The words are, “*I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was about his head, and his face was as it were like sun, and his feet as pillars of fire.*” That that is the person described in chap. i., a slight comparison of the descriptions given will be sufficient to show. The Rainbow about his head, is evidently intended to bring to our minds the everlasting covenant made with Noah (Gen. ix. 12, seq.), with which that of Christ is compared in Ps. lxxviii. 27. In chap. iv. 2 again, the Rainbow is about the head of Him that sat on the throne, i.e. Christ: and upon His covering His voice, the seven thunders respond thereto (chap. x. 3, 4), i.e. His host of ministering servants ready to execute His will, as in the Cherubim. And here He swears, as in Daniel xii. 7, that, at the conclusion of these wordless, prophetic, time shall be no more.

Again (chap. xvi. 14, seq.) He appears sitting on a white cloud, having a golden crown on His head, and in His hand a sharp sickle. With this sickle He reaps the harvest of the earth, and trends its produce in the wine-press of the wrath of God.* We have therefore in each of these cases the same

* This is a manifest allusion to Isaiah. 12, where the judgment is foretold, and

Persons attended; the same judgments referred to; and, of necessity, the same times, in which they should be inflicted. These narratives, consequently, notwithstanding their distance from one another and variety of description, develop to us precisely the same person, events, and times: and these must be those foretold by Daniel, for none other such ever existed; and, from the nature of the case, none ever can.

St. John further says (chap. i. 9) that Christ "has made us kings and priests unto God;" &c.: which is clearly the language of Apostolical Christianity. (See 1 Pet. ii. 9 & 10.) Again, (chap. xx. 6), "*Blessed and holy,*" it is said, "*is he, that hath part in the first resurrection . . . they shall be priests of God and of Christ, and they shall reign*" (i. e. as kings) "*with Him a thousand years,*" i. e. as shown before, within the very period in which John wrote; and, at this time, he and his associates did reign with Christ in a peculiar manner, as shown there also. But (chap. xxii. 3—5) it is said, that "*His servants shall see His face . . . and shall reign* *FOR EVER AND EVER.*" Because now, prophetic time was no more, the whole work had been completed: the Heavenly Jerusalem erected, founded on the Apostles of the Lamb, Himself being the chief Corner-stone;* and the crystal-like refreshing stream, flowing therefrom, had communicated new life to every thing whatsoever it went. And, again, that this does not refer to the state of disembodied spirits in heaven, is evident from its parallel (chap. v. 10), "*Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth.*" That is, in the words of Daniel (vii. 27), "*The kingdom . . . under the whole heaven, shall be given to the people of the most High.*" And the period of this consummation, with its perpetuity, here had in view as complete, has been determined alone. Its consummation too, witnessed an earthly universal rule, such as that of the preceding monarchies: its perpetual one is spiritual only.

Again (i. 16), "*A sheep (swathed) several went out of His*

which, as shown above, must refer to these times. In its text, 1, say, the same judgment is also predicted, and the day of vengeance is the period fixed for its accomplishment: which is only another mode of expressing the period in which John lived and wrote.

* Chap. xii. 12, 14.

mouth," which is a more echo of Is. xlv. 2, "His hath made my mouth like a sharp sword," and is otherwise wooded thus (Is. xl. 4), "With the breath of His lips shall He slay the wicked." And some have declared that the kingdom and rule of Christ is foretold here. (Comp. also num. 23. 23). And again (Rev. v. 18), "He which hath the sharp sword with two edges," And (chap. xiv. 13-21), "Out of His mouth goeth a sharp sword, that with it He should smite the nations;" it is added, "He treadeth the wine-press of the . . . wrath of Almighty God." This sword, tickle, and wine-press, must therefore imply the execution of the same judgments, i. e. upon the nations. This sword again (viii. 12) falls upon the remnant of the nations, who were not cast into the lake of fire. The judgments had in view, therefore, at the outset of this book, have now proceeded on to their infliction upon the heathen, after* that upon the Jews. And these cannot but be, those denounced on the Little Horn, and the Man of Sin, by Daniel and St. Paul, respectively. And let it not be vainly imagined, that the occurrence of the terms sword, cloud, &c. are the only connecting particulars here: no; it is the events brought before us which are truly singular, and can be referred to no other times.

It is not however my intention now to follow out every such particular. I shall therefore pass on to those which are most obvious and striking: my larger work may be consulted on others. It may be remarked then, by the way, that these Churches, instead of being taught to look for something new, are particularly admonished to look to their *first works*, *first love*, and to the things which they *have* *known*,† that is, to the doctrines already delivered to them by the Apostles; for "some other burden was it the purpose of Christ ever to lay upon them."‡ Let this be carefully borne in mind.

If then we now proceed to chap. vi. 12, we shall find the persecutions, noticed above as Daniel, brought prominently before the Churches. "The Devil," it is said, "shall cast some of you into prison, that ye may be tempted": it is added, "ye shall have tribulation ten days." (Dan. vii. 25. 25).

* Matt. xiii. 39.

† Chap. ii. 2, 5. 12. 13. Comp. Gal. i. 9, 10.

‡ Acts ix. 42.

vii. 10, 21. xi. 33. xii. 10, as shown above). But this tribulation was, according to Daniel, to continue during the period of a time, times, and a half, even to the end; which has already been demonstrated. It is said here to be, for "two days," i. e. indefinitely. (See Gen. xiii. 15, &c.). From which it is evident, that the Persecutions had not yet begun; but, as above, were shortly to come to pass.

Certain promises are now made to those who should overcome in these trials; and they are strictly those of Apostolical Christianity (ver. 11*); as ver. 17 it is said, "I will give him to eat of the hidden manna,† and a new name." Again (ib. 12, . . .) "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down" (i. e. here, shortly to come down) "out of heaven from my God; and" (you, or even) "I will write upon him my new name." This again is promised to those who should overcome, during the hour of temptation which should come upon all the world to try them" (ver. 13). The term *ten days* of the former raiment, is now given in that of "the hour." And the duration of this hour, or *ten days*, has already been determined under other circumstances of the same period.

As to the new name here promised, it is clearly an echo of what Isaiah had said should take place in these very times. His words are (chap. lvi. 2): "*And the Gentiles shall see thy righteousness, and all keep thy glory*" (i. e. of the true God); "and," adds the Prophet, "then shall he called by a new name." And (ib. 4), "Then shall he called Ephraim-bah" ("My delight is in her"). And again (ver. 12), "They shall call them **THE HOLY**

* Such should not be that of the second death; which has its parallel in Rev. ix. 4. This first resurrection must necessarily be within the Apostolical period, or first half of Daniel's last week, and hence perhaps these are termed the first-fruits to that. But, if generally applied, will mean the resurrection had with Christ in baptism. Rom. vi. 2, seq. After this (ver. 17), there was to be let them in try them.

† I. e. Christ's flesh, spiritually considered. See John vi. 48—51. 28. In the Jews' custom, women were to be made in the laying up of the pot of manna (Exod. xvi. 37), which was probably intended to intimate, that the woman which contained the Israelites in the desert, shadowed out that better woman, to be freed in the earth as symbolized. This, too, was to be kept during their persecutions; and then to give place to that better provision, which should be provided at the time appointed for the end of them. That contained the Israelites during their period of trial: she nurtured the Christian in all his.

people." "The redeemed of the Lord: . . . and thou shalt be called, *Sought out, a City not forsaken.*" And (chap. iix. 13), "The Lord shall slay thee" (i. e. the faithless Jews), "and call *His servants by another name.*" The people here foretold were therefore to have a new name, to constitute a new City, or Jerusalem, and to be the *Holy People*: i. e. considered as God's delight, and *His peculiar, sought out, Elect*, just as the Jews had been, but who are now treated as slain; and to be the happy Citizens of a Zion peculiarly their own. So St. Peter and Paul (1 Pet. ii. 9, 10), "Ye are a chosen" (*sought out*) "generation, a royal priesthood, an holy nation, a peculiar people," — are "*now the people of God.*" (Comp. Exod. xix. 5, 6.) St. Paul's testimony is (Heb. xii. 22, seq.), "Ye," i. e. the Hebrew converts "are come unto Mount Zion, and unto the city of the Living God, the heavenly" (not the earthly); "*Jerusalem . . . and to Jesus the Mediator of the New Covenant.*" See (See also Gal. iii. 24—25.)

Our Lord, however, is here in St. John still more explicit: his words are, "The name of the city of my God . . . *new Jerusalem, which cometh down from heaven.*" Allusion is here made to a place in Isaiah, occurring a little after that just cited, viz. Is. lix. 17, seq. * "Behold I create new heavens and a new earth." . . . And the explanation is, "*Be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.*" This is, therefore, a newly sought out people, called by a new name; a new City and Jerusalem; indeed a new Creation, not physically, but spiritually, considered; for the system, of which we are now speaking, is wholly spiritual.

But, the "*new Jerusalem*" of St. John is spoken of as a City to come down from heaven, in an event shortly to come to pass, and to crown with glory the sufferings of the Church. St. Paul, too, speaks of it in his days, as being above: that is, within the first half of Daniel's seventieth week: while, according to Daniel in every case, the kingdom would not be given (*de facto*) to the Son of Man, until the close of this week, when these sufferings, and the whole matter should have arrived at their end.

Within this period, again, the followers of Christ did receive

* See also chap. lxx. 16.

this new name: they "were called Christians first of Antioch" (Acts xi. 26), and from the term used in the original Greek, it is highly probable this was done by Divine appointment.* The new name of this city, therefore, it is but reasonable to suppose, was the same, viz. Christ's City, Zion, or Church. And, in like manner, the new name of John's God, must be Christ: for, as indicated above, He was Jehovah manifested in the flesh: and, according to Isaiah, the God of the whole earth should He be called (Is. lx. 9: Comp. Micah iv. 12), as also the God of Israel (Is. xlv. 9). Nor were Believers any more to swear by Jehovah, who brought up the Israelites from Egypt, but by the Lord who should redeem them out of every land (Jer. xvi. 16, &c.): not, indeed, were former things to come at all into mind within this new creation (Is. lxx. 17. Comp. Jer. iii. 17—20).

St. John, however, proceeds onward to the end of this matter, but no farther. The details of this progress I have given at some length elsewhere: it will be enough now to give its real, and, in doing this, to consider some of its more remarkable particulars: and, should this present us with nothing beyond, or in any way different from, Apocalyptic Christianity, we may safely conclude that, for nothing else have we any reason or right to look.

We pass on, therefore, to chap. xii. And let us bear in mind, that we are now,—with respect to the times and events of the Revelation,—within a period considerably removed from that of the addressers to the Churches. John says accordingly (rev. i.), "*I saw a new heaven and a new earth: for the first heaven and the first earth were passed away:*" which must, of necessity, be the new heaven and earth of John and Isaiah, just now noticed. It must also represent the Kingdom of the Son of man (de facto) established, for it succeeds immediately to the fall of Babylon and the Antichrist. (See the latter verses of the preceding chapter, and chapter xix. throughout): the time of this has been determined above.

St. John next supplies us, just as Isaiah had, with an inter-

* Whether, as Whiston thinks (see foot), the name was now given in ridicule, or, as some think by the Christians themselves, I am hardly bold to say. Later might have so mistreated it, when he considered it as carrying with it nothing more.

portation of this place, too plain to be misunderstood: it is then: "*I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband.*" We then have a further determining particular, and one which cannot be too greatly prized: it is then, "*Behold, the tabernacle of God is with men*" (i. e. all men generally, without exception), "*and He will dwell with them, and they*" (instead of the Jews, as noted above) "*shall be His people, and God Himself shall be with them*" (i. e. in their Immortal, Christ), "*and be their God.*" It is added (ver. 3), "*Behold, I make all things new:*" i. e. within this new creation, and New Jerusalem: which is the doctrine of the Apostolical Church (2 Cor. v. 17, &c.), and given in the very words of St. Paul. It is further added (ver. 24), "*And the nations of them which are saved shall walk on the light of it: and the Kings of the earth do bring their honour and glory into it.*" (See also ver. 25). That is, all nations, in whom the seed of Abraham in Christ was to be a blessing, - should now walk in its spiritual light; for it recognises no earthly sin whatsoever; the Lord God, even the Lamb, being the light thereof. Their Kings and Queens are, ministers, now become its nursing Fathers and Mothers (Is. xlvi. 4). Thus, indeed, was the Lord to create (constitute) "*Jerusalem a rejoicing, and her people a joy*" say, *the joy of the whole earth.*"

We have some further particulars given, by which this Jerusalem should, in its day, be recognised and well known. In verse 18, the description is thus amplified: . . . "*He shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.*" And it is evident, from what is given in verse 23, that Christ is symbolized by this: for it is said, "*The city had no need of the sun, neither of the moon, to shine on it: for the glory of God doth lighten it, and the Lamb is the light thereof.*" That is, figuratively speaking, "*The Sun of righteousness has arisen*" (ver. 10, "*and he shall tread on his wings.*"† But the Lamb is Christ: this Stone of Jasper must, therefore,

* See Is. lx. 14. and Ps. cxxx. 3, seq., which is a prediction of the very vision had in vision by St. John.

† Mal. iv. 2. (Neb. 24. ix. 24.) See the parallel places.

symbolize them also, as "the true light, which lighteth every man that cometh into the world." This, therefore, is spiritual, not physical, light, and such as comports well with this spiritual system, considered in the abstract.

We next have the foundations of this city specified (i. e. symbolically), as consisting of twelve sorts of precious stones, "and in them" are "the names of the twelve Apostles of the Lamb" (Christ). This city is, therefore, founded on the Americans and Prophets (i. e. upon their teaching), from Christ Himself being the chief corner stone.* So Isaiah (ch. lx. 11 seq.), "O thou afflicted" (i. e. persecuted Remnant and true Zion), "tired with travail, and not comforted, behold, I will lay thy stones with fair colours, . . . and thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. . . . In righteousness shalt thou be established;" when she had been heathen only, as a test, to be removed; as occasion might require.

But the most circumstantial prediction of the setting up of this city is given in Ezekiel, ch. xlvi. 15, seq., and from which St. John has evidently taken his description of it. That,—as I have shown at length in my larger work,—is erected on a new grant of land, parcelled out in a manner altogether different from that which took place under Joshua. So far it may be termed a new land, or earth; the City itself a new house, or Church, and one which should have a new name. "The name of the city," says the Prophet, "shall be from that day," i. e. of its erection. "The Lord (Jehovah) is there." In the words of John, "The Lord God doth lighten it, even the Lamb is the light thereof;" and "the Lord God Almighty, even the Lamb, are the Temple of it." Various are the allusions given in the Scriptures of this city, which it would exceed our present limits to discuss.†

* I. e. as judged by the twelve stones, or Jews and Pharisees, in the front-piece of the High Priest, in which the names of the (Heathen) twelve tribes of Israel were engraven.

† *Ibid.*, verse 11, "The twelve gates were twelve pearls."

‡ See also Is. ch. l. 8, 16, 17. And verse 9 here, St. Paul himself has applied to the establishment of Christianity, Rom. ix. 26.

§ See Ps. xli. 12; verse 14 also; Isaiah lvi. verse 5, in verse 16; in 14, also; Zeck. vii. 5, Hab. ii. 18, &c.; and my larger work on the place.

It is perhaps impossible to conceive any thing more truly splendid, pure, and lovely, than is the imagery here brought before us. I will only add a place or two from Isaiah, to show, that this was the Zion predicted by him, and restricted to this very period for its erection. Ch. ix. 6. "*It shall come to pass,*" says the Prophet, "*in the year seven,*" that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow (i. e. as a mighty river) unto it." Ps. 84. John, "The nations . . . shall walk in the light of it, . . . and they shall bring the glory and honour of the nations unto it." And Isaiah (ch. lxxv. 18), "*I will raised peace to her like a river, and the glory of the Gentiles like a flowing stream."* (i. e. after the punishing of the Apostles here foretold, ver. 12: 12, the Prophet returns to his new heavens and earth). As to the time appointed for this erection, the term "*the last days*" really only determines it; for Moses &c.,—as shown sufficiently at length* elsewhere,—could mean no period, except that of Daniel's seventyeth week. As this period too, according to our Prophet, the whole were to be cast to the water and the fire (see Rev. vi. 16; ix. 5); the earth was to be terribly shaken (comp. Heb. xii. 26, 27, and six parallel places); all of which took place soon after the Apostles' times, and within the seventyeth week of Daniel, or the great day of the Lord.

If we now turn to Isaiah, ch. xlix., we shall find much to the same effect, and equally precise as to its period. We have, then (vers. 1, 2), Christ's miraculous birth alluded to, and then something given, to which St. John's description of it was evidently intended to bring us: v. 3. "*He hath made my mouth like a sharp sword."* which has been already noticed. In verse 6, "*I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."* In Luke xi. 34, this is directly applied to Christ. The Prophet adds (ver. 7), "*Kings shall see and arise; Princes also shall worship;"* to which the words of St. John are a mere echo; and its period has been determined above.

The next circumstance (ver. 8) will afford us another particular, capable of determining the period of all this, viz. "*In an acceptable time have I heard thee, and in a"* (24.) "*day of*

* Moses, p. vii., and in my larger work, pp. 70—112.

salvation here I desired thee, . . . and I will . . . give thee for a monument of the people" (various), "to establish the (new) earth," *etc.*, i. e. to restore it, as by a new Creation. Now St. Paul quotes the earlier portion of this verse, and thus determines its period (2 Cor. vi. 16). "Behold, now is the accepted time; behold, now is the day" of salvation," i. e. as foretold. If we read "is" here pointed, as italic twice, the meaning becomes more pointed.

In verse 11 here (*Is. xlix.*) not merely the mountains, but the mountains of the Lord are raised, i. e. above every other. "I will make all my mountains a way, and my highways shall be exalted." And again, changing the figure (*vers. 15*), "They shall feed on the ways, and their pastures shall be in all high places." And (*vers. 16*), "They shall not hunger nor thirst (*vers. xli. 16*; *and. 4, 8, etc.*); neither shall the sun smite them" (*comp. ch. vi. 3, 6*)—for he that hath mercy on them shall lead them" (i. e. Christ, as the good shepherd. See *ch. 11*, and the whole context), "even by the groups of water shall he guide them" (*vers. xlii. 17*; *and Is. ch. xxx. 25*). Our mountains of the Lord is here, therefore, converted into many mountains, and these again into exalted highways, to be frequented by the multitudes of the nations; and even on these they are to be led in green pastures, by still waters,—even the full-flowing rivers,—of the good Shepherd. (*Comp. John x. 9, 10, etc.*)

We also have here the rejection of the Jews, the fact of which is likewise sufficient to determine the period had in view by the Prophet (*vers. 17*): "Thy destroyers, and they that made thee" (i. e. the true Zion) "weave, shall go forth of thee." Again (*vers. 18*), "The children which thou (the true Zion) shalt have, after thou shalt cast the stones" (i. e. those Jews who are occasionally termed "the rulers," *See Mark. x. 28, 29*), "shall say . . . The place is too strait for me," *etc.*, i. e. because so greatly harassed by the influx of the Gentiles. (*See ch. lvi. 1, 2, 3, etc.*) In verse 18, again, a very common denunciation against the unbelieving Jews is likewise given. At what time these things took effect, all know sufficiently well: its commencement took place (*de facto*) in the midst of Daniel's seventieth week. In John's high mountain, therefore,

* This period is here, as in many other places, termed *a* or *the day*, as in *Is. xl. 14*, and is frequently so called.

on which he stood, and viewed the descent of the holy City, is, as it should seem, that of our Prophet in Ch. ii. 2, &c., as just noticed.

— There is, likewise, another particular given, whereby we can ascertain the true and certain object intended by this holy City, new Jerusalem: it is this, that it is the *Bride of Christ*. “Come hither,” says the angel, “and I will show thee the Bride, the Lamb’s wife.” If our former description excelled in beauty and splendour, this does in the manifestation of her even stronger than death; a condemnation and affliction which admits of no parallel. And, that this is a scriptural characteristic of the Apostolical Church, the testimonies of inspiration are too many to admit a moment’s doubt.

First, then, Rev. xii. 1, 2, 3, immediately after the fall of the great Whore, or Antichrist, it is said, “The Lord God omnipotent” (i. e.) “reigneth.” in Daniel’s terms, *The kingdom under the whole heavens is given to the Son of man*, who is here styled “The Lord God omnipotent.” The verse continues to say: “Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready.” It is added: “And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb.” We may, perhaps, assume here, that this *fine linen*, which symbolizes the righteousness of saints, constitutes the wedding-garment of the Gospel. The Bride herself (i. e. the Church) is here clothed with it, and, of necessity, so are all her true children in particular.

If we now go back to ch. vii. 9, seq., we shall have an explanation of this. It is there said, then, of a great multitude out of all nations, that they stood before the throne and the Lamb, clothed with white robes, and palms in their hands. In verse 13 it is asked, *What are these which are arrayed in white robes? and whence come they?* The answer is, *These . . . come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* It is added, “Therefore they are before the throne of God, and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them.” (So also xii. 1.) It is added, “They shall hunger no more, neither thirst any more; neither shall

the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes: which is a manifest repetition of what we have just now seen, and hence must have respect to the same events and times: that is to say, the persecuting Antichrist had now fallen (see the last four verses of the preceding chapter), and complete victory had been obtained. Now, from the nature of this contest, our saints in heaven be meant: for to talk of leading them to fountains of waters here, and the like, must be quite out of place.

These same persons are again represented as clothed in "white robes" (Chap. vi. 11), i.e. before the persecutions had closed. These white robes must, therefore, represent the righteousness of saints, as obtained through the shedding of Christ's blood. Which, again, determines the period here had in view, as that of the latter half of Daniel's seventeenth week: for, until that time, the Little Horn was not to make war with the saints.

If we now turn to Matt. xxi. 3, seq., we shall have our Lamb's mode of speaking on this marriage-feast. The persons hidden (ver. 4) must be the Jews. They made light of this: they kept and slew his servants. The consequence was, their destruction and the burning up of their city (ver. 7). The Gentiles are next called as both bad and good, and the wedding is furnished with guests. One, however, is found not having on a wedding garment (i.e. the righteousness of Christ, obtained by faith in His blood), and therefore he is cast out. This Parable is given also by St. Luke (xvi. 16, seq.), and there the rejection of the Jews is likewise foretold (ver. 14). The period of this we know: it strictly belongs to that period before us.

It will be sufficient to notice the few following similar places of the Old Testament, on this very interesting part of our inquiry. In Ps. xlv. it is thus touched upon. In the first place, the king goes forth, with his sword and bow, conquering and to conquer. (See ver. 3, seq., and Rev. i. 16; vi. 2; xiv. 11, 14, 15, with their parallels): but this warfare is waged "because of truth and meekness." In verse 5 the nations fall under Him. Verse 6 announces the overthrowing establishment of His throne. (Hch. i. 3.) The kingdom is now given, here,

therefore, to the Son of Man. In verses 9—13 the marriage is brought before us, and we are told that the offspring of it shall be made *Procre* in all the earth. King's daughters with *the* each among the people,* and the daughter of Tyre† in particular are there with their gifts, entrusting the favour and protection of this mighty and victorious warrior; and, accordingly, gladness and rejoicing equalize the great and happy event.

We have now only to consult Heb. I. 8—14, to assure ourselves that this — for it is quoted there — belongs exclusively to the establishment of the Church of Christ. And hence it must follow, that the places, just noted in the Revelation which bring these particulars before us, must all belong to the same event and hour; and that these commencing, and concluding, portions of the Revelation are conversant on one and the same great question only, namely, the establishment of the Christian Church.

We may now pass on to Isaiah, ch. lx., where the marriage is also brought before us with its fruits. The true *Kim* is here designated, in the first place, as *bride*; nevertheless she is called upon to *wed*, because her children shall be more numerous than those of the sun, and were commonly married, *Zion*, i. e. the Jewish nation generally. “*Enlarge the place of thy tent*” (i. e. *beholden not back on the foundations secured above*) . . . “*For,*” it is added, “*thou shalt break forth on the right hand and on the left, and thy arm shall inherit the Gentiles, and make the (spiritually) desolate cities to be inhabited;*” and a little lower down, “*Thou shalt not remember the reproach of thy (supposed) widowhood any more.*” It is added (ver. 8), “*For thy Maker is thy husband; the Lord of Hosts is His name: and thy Redeemer the Holy One of Israel; the God or the widow maker shall be thy callous.*” In ch. xlv. 9 seq. this is also predicted of the man Christ Jesus. The words are, “*It shall be said on that day, Lo*

* Comp. Ps. lxx. 10—11, *where* — see text 14—17.

† Which will be a sufficient comment on Is. xlv. 16, *where*, in verse 2, the *city* is *desired*, as one that should bring into contempt. “*all the kingdoms side;*” i. e. *beholden,* “*of the earth.*”

‡ That is, the great day of the Lord. See Mal. ii. 1 seq., *where*, verse 4, the mission of the Baptist is said to precede it, and the moon have lost its store, and which took place in the fall of Jerusalem, should mark its happy presence; and the period of this need not be discussed.

this is our God," . . . "And He shall spread forth His hands (i. e. as a man and a teacher) in the midst of them, as he that soweth spreadeth forth his hands to sow: and He shall bring down their grade . . . and the fortress of the forts of thy high walls" (i. e. Jerusalem) "shall He bring down," &c. (Comp. Matt. xxi. 37, where our Lord virtually ascribes this to himself, as he also does the next he would otherwise have taken of his children.)

We have, in the next place, the (supposed) fall of the old world (ver. 18), in the terms, "*For the mountains shall depart, and the hills shall be removed*," which is taken up by St. John in this same sense, and speaks of as taking place at the very time (i. e. within that day of the Lord): Rev. vi. 14, seq. "The *isles* departed as a reed . . . and every mountain and island were moved out of their places . . . *For the great day of the wrath is come*." (See the parallel places.) Again, Rev. xvi. 18, seq. "The *crises of the waters fell* . . . and every island *fell away*, and the mountains were not found."* This comes to pass here, immediately after the seventh vial was poured out, when the great wrath is said to sit down, i. e. in the great day of the Lord, as in the former case. But that was after the speaking of the sixth seal. These visions, therefore, however removed from one another, necessarily treat of the same events, and, of course, of the same time.

We next have in Isaiah (ch. lx. ver. 11) the stone of our Zion laid with fair colours, and her foundations with sapphires, as quoted above; which also necessarily brings us to the same time and things. It is added, in order to leave no possible doubt on the fact, of the full and complete establishment of our Zion in that day, "*In righteousness shall thou be established: thou shalt be far from oppression,*" i. e. any let or hindrance from that . . . "*from terror*" (for such was the re-building of Jerusalem after the captivity):† "*for it shall not*

* We have, in all this, the typical fall of the old world, as a necessary fore-runner to the New Creation. Jerusalem is, however, the most graphic in the particular. After denouncing the wickedness of Jerusalem (ch. lx.), he then predicts (ver. 18, seq.): "I will build the earth, and, in, it was without form and void" (i. e. just as it was before the natural creation) . . . "I will build the mountains, and, in, they shall stand, and all the hills moved lightly." (Comp. Mark. vi. 12, 13, and see my Letter to Mr. Fisher, on 2 Pet. iii., which treats on precisely the same period and events.)

† *Kere*, chap. lx.

come nigh thee" (ver. 14). The King, therefore, who rode forth prosperously with his sword and bow, because of truth, meekness, and righteousness, has by his right hand shown himself to be very terrible" in judgment. The victory has now been won, the marriage feast been set forth, and the consequence in the Prophet is (ver. 15), "All thy" (true)† "children shall be taught of the Lord; and great shall be the peace of thy children;" i.e. the New Covenant is now established, writing the law of God on the heart by the indwelling of the Holy Ghost. (See Heb. vii. 10, 11, which, of necessity, refers to this particular period.) The same subject is dwelt on also in Is. lxi. 1, seq., which has partly been considered; where, as in this place, it is sufficiently evident that nothing, either more or less than *Apocalyptic Christianity*, is meant.

If we now proceed to the last chapter of the Revelation we shall find that this doctrine—and no other—is there also taught in all its fulness; and that it is positively forbidden, under pain of damnation, either to add to it or take from it; just as St. Paul had said, in his days, of the Gospel preached by him. (Gal. ch. i. 8, 9.)

We have here then (ver. 1, seq.) "a pure river of water of life, clear as crystal." In chap. vi. 6, "a sea of crystal" (i.e. not then made to flow *out*; which, Cant. vi. 12, is a sealed fountain), "proceeding out of the throne of God and of the Lamb." It is added, "In the midst of the street of it, and on either" (each) "side of the river, was there the tree of life . . . and the leaves of the tree were for the healing of the nations." Ezekiel (chap. xlv. 1, seq.), from which this has been taken by St. John, also tells us that, "the fruit thereof shall be for meat, and the leaf thereof for medicine." And (Rev. vi. 7) Christ

† Ps. cxv. 5. Heb. פְּתוּחָה, which should be considered as an uncontracted case in the preceding verb, just as the preposition attached to it is such verbs in English generally governing two nominatives. See my Heb. Gram. Art. 215-11. The plural here is that of excellence, as in פְּתוּחָה, ib. Art. 215. 5.

† It should be observed that, in all such cases as this, the absence, or want, of either the good or the bad, imply an opposing quality to be propagated. See Ps. cxxxv. 15, "I have not seen the righteous forsaken, nor his seed begging;" i.e. the righteous seed of them—anonymous examples of this is another yet are none daily. See also Matt. xxiii. 31

says, that " *Thou hast that overcometh all I give is out of the tree of life, which is in the midst of the paradise of God.*" According to this, therefore, this flowing, and life-giving, river is here made to symbolize the restoration of the lost Paradise of Eden. And, no wonder, for we are here presented, negatively, with an entirely new Creation, as already shown, and as alluded to on the early part of the Revelation (chap. iv. 17; vi. 10). We have, therefore, in all these instances the same events brought before us, and the same Apostolical doctrine taught.

This great river, then, which proceeds in Ezekiel from beneath the south side of the altar (ver. 1) takes its commencement, according to St. John, from the throne of God and of the Lamb. It is in Ezekiel a very small stream at first, but it gradually swells out into a vast impassable, and irresistible river, giving new life to every living thing whatsoever it comes. In its progress it first heals the brackish waters of the sea of Sodom, and then takes its course into the sterile desert of Bashan; where, in the words of Isaiah, rivers should break out,* pools of water abound, and accordingly vegetation should rejoice and blossom as the rose: and not only so, but these waters, contrary to the course of nature, ascend even the highest mountains;—and this again, to take place within the period now before us, —as shown above.

That this pure crystalline river,† thus going forth of Jerusalem, symbolizes the progress and character of Christianity, it is impossible to doubt: and, from the marks given of a book by the Prophets and St. John, it is impossible to assign any other period to it, except that of the seventh work of Daniel as already noticed, for in that was the Empire of the Son of Man to be established: and this represents its cleansing and sustaining processes. A place so health to this effect, has already been touched upon: let us now examine one or two of the other Prophets.

We have, then, in Joel (chap. iii. 18, seq.), "*And it shall come to pass in that day, that the mountains shall drop down with*

* In ver. 1, 2, 3. And it is evident from numerous passages cited from this chapter, and applied in the New Testament, that in these lines Isaiah belongs.

† We have an instance of the purely refreshing character of this river in Ps. cxi. 5, "*The commitment of the Lamb is pure (i.e. splendidly clear), refreshing the soul*:" and of its gladdening use in Ps. cxi.

new rivers," and the hills shall flow with milk, and all the rivers of *JUDAH* shall flow with waters, and a fountain shall come forth of the House of the Lord, and shall water the valley of Shiloh," &c. In the beginning of this chapter it is said, "Behold, in those days, and in that time, when I shall bring again the captivity of *JUDAH* and *JERUSALEM* (comp. Zeph. iii.), I will also gather all nations," &c. And at verse 13, "The sun and the moon shall be darkened," &c., which, as to its commencement, our Lord has limited, to the generation in which He lived (Matt. xxiv. 29—33).

The latter part of both the preceding citations will bring to our notice a subject, which has hitherto been very imperfectly touched upon, but on which a few words will suffice. It is that of the promises made to the Jews.† "The rivers of *JUDAH*," it is said, "shall in that day flow with waters;" and, "in those days . . . I shall bring again the captivity of *JUDAH* and *JERUSALEM*." But, "that day," and "those days" here, are necessarily limited to the last week of Daniel's seventy, by every consideration that has come before us. and the question is, Did Israel and *JUDAH*,—for now they were united,—experience any such mercies as these? As a people they did not, and because they refused to do so. Nevertheless it is quite certain, that a considerable number of them did, and that they carried it forth into all lands;‡

There was in *JERUSALEM* and elsewhere a party, waiting for the conclusion of the true Israel, when Christ was presented.

* We have a parallel to this in *Isaiah* ix. 15, "Behold, the days come the mountains shall drop sweet wine, and all the hills shall milk." Verses 11, 13, here, are applied to the Jews, or 13, 17, to the apostolic times. Comp. *Exodus* xii. 1, seq. Here then is the return of the captivity of God's true people Israel, and the building up of the truest phases of the kingdom by signs; and also their personal and spiritual generation of the heritage of the nation. In *Zechariah* xiii. the same events are foretold, with the ending off of the Mountain; God's care for the Jews now (i. e. the small Remnant), and the day that which was to try them: i. e. the day of their warfare with the Little Horn.

† This has been fully discussed in the former part of my larger work, to which the Reader is referred. And, that the return of the captivity to the land given to the Fathers, i. e. to the heritage of the Ancestors, was promised to this holy Jerusalem only, is evident enough from *Zeph. ii. 7, 9*: In verse 12, the gates of the whole earth fall, and all worship for true God. See also chap. iii. 9—14, and to this end.

‡ *Rom. ix. 27* : *g. 13* : *et. 3. 4.*

in the Temple.* A large number, evidently of these, received Christianity from the Apostles,† and in many cases were the founders of Apostolic Churches.‡ This party is, in the Old Testament, termed the *Remnant, Residue, Preserved, Outcasts, Lost cattle, Zion*, and, occasionally, *All the house of Israel* wholly,§ because they constituted the whole true Israel. Of this party St. Paul declares himself to be one, and terms it the *Election*; St. Peter, the *Church*.|| To these, then, as the true Israel were all the promises unceasingly made: against the others, termed the *Nobles, &c.* were all the threats denounced: and upon them have they been inflicted to the very letter, just as the promises have been realized by the *Election, the Church, &c.*

Nor has St. John lost sight of this true Israel: for, before the judgments, in his first series,¶ are permitted to take their course, a large number of God's servants, out of every tribe, is protected by receiving a seal on their foreheads (Rev. vi. 2, seq.), and to these is joined an innumerable host out of all nations (ib. 9, seq.): i.e. the leaders here rejoicing with God's people, as Moses had long ago foretold,** and the fulfilment of which was now reached by St. Paul. And in this place is the song of victory sung, implying that the mystery of redemption is now complete: and it ought to be observed, the very same terms, celebrating this, are here used as are near

* Luke ii. 21-24.

† Acts ii. 2, seq.

‡ As in Rome and elsewhere.

§ Rom. ix. 15. Comp. in last 2; and Micah ii. 12.

|| Rom. vii. 2; 1 Pet. i. 2.

¶ It is quite clear from St. John's method in the Revelation, that the *Seals, Trumpets, Vials, &c.* are mere repetitions of the same events,—just as the *Visions of Daniel, the Prophecies of Isaiah, &c.* are,—but given under different figures, for the purpose of tracing the several and various continuations of prophecy to bear on this most subject, the Developmental or Evolution of the prophetic Scriptures. That I have shown at length in my larger work, and that every six days in the present (i.e. of Daniel's seventieth week) is followed by a Sabbath, on which the hymn, necessarily the same, of victory is sung, i.e. in the completing of this new creation, just as all the work of God, at the completion of the old one. See Job xxxviii. 7. Our completion here, of the former and latter part of the Revelation, and occasionally of the middle portion of it, could by no means be made, and held good, on the supposition that those several series passed current in time. We may say of all the Prophets,

** There shall be and there be shall be the other Scriptures still here.

the conclusion of that Book: viz. "He that sitteth on the throne shall dwell among them. They shall hunger no more, neither shall they thirst; neither shall the sun light on them. . . . For the Lamb . . . shall lead them unto living . . . waters: and God shall wipe away all tears from their eyes." The living waters are necessarily those just now noticed, in chap. xii. 6, and xiii. 8, &c. For the rest, see chap. xii. 3, 4, and the parallels given in the margins of the Bible.

At the end of another series of John's Revelations, we have this sealed Roman again singing the song of victory; and this victory must be that now brought before us, for there is no other about which they could sing. This occurs in chap. xix. 1, seq. It is here said, that they sang as if were a new song: i. e. celebrating the glories of the New Covenant. And they are also said to have been redeemed from among men, and to be the first fruits to God and the Lamb. i. e. as produced in the kingdom and vineyard of Christ. The cause of this song is soon after assigned in the commencement, that *Babylon is fallen*. But *Babylon* here must be *heathen Rome*; for this it is literally described to be in chap. xvi. 18; and thus all the visions of Daniel considered above, determine it to be. The period of all this is, therefore, too well fixed to admit either of doubt, or the possibility of dating it in any degree whatsoever. To the faithful Jews, therefore, every promise has been fulfilled, and *Abraham* (not *Abraha*, for that only can the blind Jew acknowledge; has become the *Father of many nations*, or, in St. Paul's phrase, "*the Head of the World*," Rom. ix. 13. 17.

This bringing back from captivity must, therefore, of necessity, signify the bringing of His holy prophetaical Roman into the Church of Christ, the true *Zion* of the New Covenant. And this St. Paul himself virtually affirms, when he says to the converted Hebrews of his day (Heb. xii. 22, seq.), "*And ye*" (i. e. as opposed to the *Jahannim*) "*are come unto mount Zion, and unto the city of the living God*" (i. e. of Rev. xxi.) "*the heavenly Jerusalem. . . and to Jesus the Mediator of the New Covenant*," &c. And hence, as *Abraham* had thus become the *head of the world*, there had now been brought back to the land given by the everlasting,—not the temporary,—Covenant to the Fathers. The period, therefore, to which all this belongs is certain: Scripture has fully determined it: and this is

during which, happiness the most consummate shall prevail on the earth; that religion shall be raised to the highest point of perfection in itself, and shall be perfectly understood, experienced, and possessed by all. Which I hesitate not to pronounce I agree, and utterly groundless.* First, because it is opposed to Holy Scripture; and secondly, because it is incompatible with the nature and accountability of man. Of the first, proof sufficient is given in this, and in my larger work on prophecy. Of the second, it will be sufficient to affirm, that, if religion were to be such as to give men to comply with its requirements—and nothing short of this can effect the thing we had in view—there must there be an end to their accountability; and, for the same reason, to the necessity of any religion whatsoever, appealing either to their reason or feelings.

But, if all has been left to the efficacy of doctrine, carried out by the manifestation of the Holy Ghost—which is the fact—then may we rest satisfied, that He who cannot but do all things well, has laid before His Church men, which, if duly

* In a list of Mr. Millard's now lying before me, entitled *Errors*, (London, 1800), I find much said for the purpose of misrepresenting letters to a *Missionary*—and every thing said by Mr. Millard is entitled to respect. The principal consideration however urged is the fact, that many of the early Fathers of the Church held an opinion, that the Jews also did prior to the establishment of Christianity; and another, that within the last thirty years it has gained much credit among savans. But the fact also is, that a large number in the early Church rejected the doctrine, as is evident enough from Mr. Millard's Essay. The Jewish scribes indeed, perhaps, he urged in the former, and it is shown that with them it rested on better grounds than their Catholic rivals, I think, cannot be done. And as to the increase of modern belief in this doctrine, it is too well known upon what grounds this stands to challenge one moment's respect. As the preface to my larger work, p. vii. says. It is extraordinary that Mr. Millard should say, that he knew of no early Father propounding the contrary opinion, when he himself has cited Dionysius Bishop of Alexandria, Eusebius, and Jerome against it. But then, as now, the *Didache* against, might have been far more numerous than the others do, this dispute, and this I take to be the case. In favouring the testimony of Dionysius, however, he has omitted to mention his very extraordinary victory over the *Missionary* contained in *Knapp's E. H. Bk. vii. c. viii.* His notice of my treatise on *Papacy*, *Am. p. 144*, would have been needless unnecessary, if he had listed into the Preface of my late work. There were other mistakes in that publication, yet I have not corrected. But this question can be settled only by an induction of particulars from Holy Scripture; and such as, it seems, Dionysius offered; and such I have endeavored to offer in this and my larger work. I should like much to see Mr. Millard's objections to them.

applied, are quite adequate to the salvation of all men; and that, to expect any thing further is vain and impious. But, if we can ascertain the period of John's Millennium—and this we can do—then shall we also be able to satisfy ourselves, both as to its circumstances and real character.

If we turn to Rev. ix. 2, we shall find, that Satan is there said to be bound for a thousand years: and again (ver. 10), that after that he must be loosed for a little season. Again (ver. 8), John saw the souls of those who loved and reigned with Christ (i. e. of Satan's bondage) a thousand years. We are next told (ver. 7), that, when the thousand years should have expired, Satan should be loosed out of his prison. His business now was, to go forth and deceive the nations, and to gather them together to battle, so that they should compass the camp of the saints about, and the beloved city: i. e. God's true Zion and Church: but that a fiery judgment from God should destroy them (ver. 8, 9). The period of Satan's liberty has therefore here for ever expired: he is accordingly cast into hell.

Now we know of no instance whatever, in which the saints were to be given into the hand of Satan, or his Agent the Antichrist, but that in which the Little Horn should make war*

* That this war must, of necessity, be that spoken of in Rev. vi. 7, and then, again, must be that which should be made by the Little Horn: but this Little Horn symbolized heathen Rome. Here again, ver. 2, the witnesses were to prophesy 1260 days: i. e. before this war should be made against them: this 1260 days must, therefore, mark the period of the Apostolic preaching, i. e. up to the fall of Jerusalem; for soon after this the persecution of the Roman power began. And, accordingly, this 1260 days cannot but mark the period designated above by 1000 years. Again, ver. 3, these witnesses are to be numbered as dead for three and a half days: i. e. after the fall of Jerusalem: but this period is designated in ver. 2 by forty-two months: each of these months, therefore, necessarily marks the last portion of Daniel's seventieth week: and, accordingly, when this has expired (ver. 10) the kingdom under the whole heaven has become the kingdom of our Lord and of his Christ: and this is so continue for ever. See a repetition of this in ch. xii. 9—12. Again, 1260 days are assigned to the witness in the wilderness; but is even 14 that period in a day, week, and a half: i. e. three and a half. These two designations must, therefore, mark the same period: i. e. from the fall of Jerusalem to the end of Daniel's seventieth week: and this is given as three and a half days, as just noticed. Again, ch. xii. 3, 4, the Beast blasphemes God: i. e. Daniel's Little Horn, (ch. vii. viii.) and this for forty-two months: i. e. as before, during the last quarter of time and a half days of Daniel's last week. But this Little Horn was heathen Rome, and during this period (ch. xii. 12) Jerusalem was to be trodden down of the Gentiles: and at the close of it this Little Horn, heathen Rome, was to fall, and with it all fall.

with them and pressed for a time, times, and a half. Scripture knows of no other, how differently sooner it may have expressed itself on this: and the period of this we have already determined to be, the latter mystical portion of Daniel's seven-week. But, according to the place just cited, this must come immediately after the thousand years', or millennial, reign of the saints; and if so, then also must this millennium itself have been the former portion of this week: that is, the period which elapsed from the resurrection of Christ to the fall of Jerusalem; and, therefore, Satan must have been so bound during this period. Let us now see what indications have been given of this.

And here the first things to be noticed are, the general announcements, as to how victory should be obtained over the powers of darkness. We have thus (Matt. xii. 28, 29), "*If I cast out devils by the Spirit of God, then your kingdom of God is come unto you.*" i.e. in order to its establishment upon earth: for by virtue of nothing else could that of Satan be destroyed. He adds, "*How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?*" Again (ib. x. 1), "*He gave them*" (the Disciples) "*power against unclean spirits, to cast them out,*" &c. Comp. Mark vi. 13, vi. 7; 13. "*They cast out many devils.*" And again, Luke x. 17, seq. "*The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.*" He answers, "*I beheld Satan as lightning fall from heaven.*" He adds, "*Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy*" (Satan): "*and nothing shall by any means hurt you.*" Satan was here, therefore, bound: but it was not till the day of Pentecost, that plenary power was given to the Apostles†. He was therefore bound in the very period, and for the very purposes only, just now determined; for, after this, the saints were given into his hands to try and purify them, even to the end: i.e. of Daniel's week, during which the Little Horn (the Roman power) made war against them, and many fell. But,

† In Rev. vi. 2. "*The great dragon was cast out.*" Then, again, as observed above, the song of victory is sung.

‡ Had something been said as to injury from the signs that followed on his death. Acts xviii. 3. &c. which is denied in Daniel xii. 12.

at that time it fell, and the Empire of the Son of Man was, everywhere, *de facto*, established.

But there are other intimations of this thousand years, or Millennium, of the rule of the Saints. St. Peter, then, (2 Ep. iii. 8 seq.) puts the believers in mind of what had been spoken before by the holy Prophets, and of what the Apostles had commanded (not of what either he, or they, had prophesied, as has been unconsciously imagined *), that in *your last days* (i. e. in his own times, see Acts ii. 17, &c.) "Sufferings should come, saying, *Where is the promise of His (Christ's) coming?*" That is: for us (i. e. the Sufferers), who have heard of the promise that He shall come in the clouds of heaven, even in this very generation, and destroy the Temple,† &c., now all things just as they were: which, of necessity, identifies these with St. Peter's contemporaries, and these times with those termed the last, last days, ends of the world, &c.‡ St. Peter gives the solution of this (their) difficulty. He says, "Beloved, do not speak of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. He then (ver. 10) refers us to the promise, apparently had in view by the Scoffers, (Matt. xxiv. 30, 43, &c.) ver. "Then shall appear the sign of the Son of Man . . . in the clouds of heaven," and "If the good men of the house had known in what watch the thief would come, he would have watched," &c. "Therefore," He adds, "be ye also ready: for in such an hour as ye think not, the Son of Man cometh." St. Peter's words are, "But the day of the Lord will come as a thief," i. e. by a very common figure, the events foretold of that day will so come; and these should come to visit the Jews, who are here the Scoffers, within that very generation (Matt. ib. ver. 34): and then should the fiery judgment, mentioned by St. Peter, have its beginning in their fall and dispersion.§

The term a thousand years, put for a day, and vice versa, shows, beyond all doubt, that this could be no chronological period: and, from the particulars here brought before us,

* See my Letter to Mr. Faber.

† Matt. xxiv., &c.

‡ i. e. its watchful eyes, doors, and doors at length in my larger work, in Book I.

§ St. Matt. ver. 34.

it must have designated the period, within which St. Peter and his coadjutors possessed the power to cast out devils, and to trample upon all the power of the enemy (Satan), who had been so bound by Christ, that he could by no means touch or hurt their spiritual rule, or victorious warfare. They, and their fellow-labourers did, therefore, thus rule and cry with Christ during this mystical thousand years; and, when this reign is at close, they were delivered into the hand of the Little Horn, to try, to justify, and refine them, even to the end: and St. John lived long enough to experience his full share, first in this rule; and secondly, in the persecution following it. Thus, therefore, is it necessary the *Apocalyptic Millennium*: i. e. of spiritual rule, progress, and victory; for that is its true scriptural character. And so the Apostles virtually tell us; for although they died daily, yet they lived; and although poor, and were as the off-scurving of all things, yet, in a spiritual point of view, no longer they reigned, and they possessed all things.

But this Millennium was, as we have seen, to be followed,—and actually was followed,—by a period of persecution and most severe trial. We have seen also when it ended. St. John further informs us, that from and after this time—i. e. necessarily after this Millennium—the saints should never see again *any more* (chap. xix. 5): i. e. as a *never*. *Politically* in the everlasting kingdom of the Son of Man. For that kingdom has no end in the language of prophecy, while in that of doctrine it has: viz. when the Archangel shall descend, and the dead in Christ shall rise first, and the Saints then remaining shall be changed in a moment, and caught up to meet the Lord in the air; but, be it observed, these are not the last times, days, &c., of prophecy.

We have, then, this permanent reign of the Saints falling within a period, considerably removed from the Millennium of St. John: it cannot, therefore, be the same reign; it must necessarily be another, altogether exempt from Millennial considerations: and that, which shall conduce to the consummation of things: and hence, it must follow, that the *Millennial doctrines* current among us, are not only groundless, but, in effect, contrary and opposed to those of Holy Writ. They are Jewish and false, and such, therefore, as every Christian is bound to reject. That the Jews were to

be restored within St. John's Millennium is certainly true; and the fact is, they were so restored;" but this was only in that holy prophetic *Revelation*, in which the promises of restoration had always been made. All this has, therefore, been fulfilled in the very letter!

Once more, the *Angel* now, i. e. within St. John's Millennium period, tells him that those "things must shortly be done;" i. e. completed: the next verse adds (7), "*Behold, I come quickly.*" Verse 16 will enable us to see what was meant by this, in, "*And not the sayings of the prophecy of this book: for the time is at hand.*" In Daniel (ix. 24) it is said, "*And the book even is the time of the end.*" But this interval could not be less than about 550 years, which (ix. 2. 16) is said to be "*for many days.*" It was therefore then, not at hand: but St. John tells us that, in his days, the time was at hand, which should seem to imply a period less than that of 550 years. Now, however, 1800 years have past, and yet, according to some, this time said to be then at hand, has not arrived. Is not this strange? And these are the Interpreters who tell us, that the *literal sense* is to be taken! I conclude here, therefore, that the period and character of St. John's Millennium, are sufficiently determinate, and determinable.

But it may be asked, Have we then nothing like a Millennium to expect? Have the Prophets shut us up, without grounds for expecting better things, than the world and the Church have generally witnessed? I answer, certainly they have not: they have foretold,—and certainly the establishment of God has established,—a system which, if duly put to the test, is equal to all that the deepest poetry, or warmest philanthropy, can reasonably wish for or expect.

Some proofs of this have of late years been presented to us, in the Emancipation of the West-Indian Slave; in the Christianising of the South-Sea Islands, and in the vast multitudes daily brought into the Church in various parts of the world: and in these, all have seen an exact counterpart, but without miracle, of what primitive Christianity effected; and this even under the denuding influence of Jewish and Millenarian speculations. But, give to Christianity its potency and

* As there shall, and must at length be, my bright work.

party; cast to the winds the sad incumbrances so imprudently laid upon it, and the face of the world shall again present, and permanently maintain, the glorious victories of its earliest times. In principle, every Luta shall, as a Believer, have been made to lie down with the Lamb; and every Church, in which our crystal-like cleansing river is found to flow, shall find within its own streets, and on its banks, that tree of life which has been planted there, for the preservation of its own spiritual life, and for the healing and sustenance of that of Heathen. And this is, indeed, the end and object of all its teaching. Its doctrines are the pure dictates of the Spirit, and their faithful recitation has ever been accompanied, and rendered effectual, by His power.

And can a restoration of the Jews, or the arrival of a Jewish Millennium, really add any thing more potent to this? Light words, which are ever pleased with noise, — may think so, and may place great confidence in the delusion, as it has too long been the case among us; while all who can feel, that there is a complete and finished work in the Gospel, and that all prophecy gave its powerful testimony to this, must, of necessity, think otherwise. Great, indeed, and admirable may have been the ingenuity, and, I doubt not, the pity of many who have laboured to produce this wildly prevailing delusion, and who have been favoured with but too much encouragement and success; still, he who professes the simple Word of God as plainly put forth in the New Testament, to the plausible additions of human ingenuity; and Apostolical Christianity in its spirit and power, to the alluring figures of Jewish tradition and superstition, will choose rather to walk by the faith so laid before him, than by the sight so vainly and groundlessly recommended in an earthly Jerusalem restored, or a visionary Canaan to be re-peopled by mere carnally descended Jews.

DOCTRINES.

On the limiting and restricting character of Symbols in the development of doctrine, particularly in Chh. xiii. and xiv. of the Revelation.

It can hardly be supposed,—from the symbols with which we have already had to do,—that they were not intended either to teach, or to assist in teaching, in one way or other, the doctrines put forth in Holy Scripture. From the frequency of their occurrence in the Old Testament, and in the Revelation of St. John in the New in particular, it is obvious that doctrine, no less than the events of prophecy, must have been intended to be taught by them. My impression is, that they were intended rather to assist in teaching, than to teach in their own proper right; and again, that this assistance was rather to restrict and limit the doctrines otherwise taught, than, as independent sources, to propound them in any case.

It is with them apparently, as with types, to embody, by means of various imagery, certain things intended to be taught, when we have other means of ascertaining the general drift of them; and so to fix and limit their meaning, so to avoid the ambiguity and uncertainty which is common to merely verbal communications. When we know, for example, that Christ was symbolized by a Lamb under the law, we know that the sweeping doctrine of an atonement for sin was intended to be indicated, until He himself should come and supersede the symbol. And, again, as we are taught in words, that without the shedding of blood there is no remission, and that the Law remained in all its shadow to the Gospel; we also know that, by words of any sort whatsoever, no flesh can be justified in the sight of God. The symbol is here, therefore, a standing and surveying witness to the truth of this doctrine. What the facts of history are to prophecy—opposing an insuperable barrier to the attempts of false interpreters of it—the same is symbolism to doctrine: it occupies the same station in the human judgment that it did in the very earliest times, and defies every sort of artifice to assign to it any other.

To illustrate this by a very common example. Our blessed Lord says (Luke xiii. 32. seq.), *This is my body which is given for you: this do in remembrance of me.* Likewise, *The cup is*

the new testament (covenant) in my blood, which is shed for you." Now it is self-evident, that this rite was intended to be considered as a memorial of something, not really inherent in itself, but as symbolizing it: and this was, the breaking of the body, and the shedding of the blood, of Christ *once for all*. The breaking of Christ's body, and the shedding of His blood, completed the sacrificial service of the Law. This sacramental rite of bread and wine, therefore, formed a memorial, and, at the same time, a visible symbol, of these. But, if it was intended to be a memorial, and a symbol, of this great and completing sacrifice: it could not, in the nature of things, possibly have been the sacrifice itself: & at once the sacrifice, its symbol, and memorial— to suppose that it could, is absurdity itself. And again, to talk of this memorial or symbol's being consecrated with, or transubstantiated into, the reality of the sacrifice, is virtually to deny its validity in superseding and completing the ancient sacrificial system, and to exalt the sacrificing priest to a higher honour, and his sacrifice to an efficacy greater, than that of Christ: which is at once blasphemy and palpable heresy: and, as this sacrament is a standing memorial and symbol of this great event, it must for ever bear witness as powerfully and invariably to this doctrine, as it did at the first.

Let us now come to our new and spiritual Jerusalem: and What do we find here? Not that in itself, and irrespective of any other instruction, we could know that it represents the Church of Christ, much less could we determine the particulars of its doctrines or usages. But, when we couple it with the Apostolical teaching, we see immediately its accordance therewith, and its transcendent beauties in clarity, brightness, and more determinate colours, than even verbal description could give. We are convinced, moreover, of its being altogether spiritual, and partaking in no sense or measure of the things of the earth, or the ingenious devices of men: and hence, affording us the best means of distinguishing, and separating from it, all that is earthly, sensual, and devilish. Let us come to the particulars—

In the first place, then, it comes down out of heaven from God (Gal. II, 10): it must be, therefore, the metropolis (figuratively speaking) of that kingdom of which Daniel speaks, which should be set up by the God of heaven

(Ch. II. 44). It is, in the next place, termed "the Tabernacle of God," and is said to be with men: it represents therefore the place in which His honour dwelleth, *i. e.* with all men generally. It is, consequently, Universal, or Catholic. But this must, in every such sense, be spiritually, & a spiritually understood; because symbols only represent realities:—To expect, therefore, a real visible and tangible city, as some of the early Christians did; or, that any such thing shall ever be exhibited to any but the eye of faith, is out of place and absurd. When therefore it is said, that "God shall wipe away all tears" . . . that "there shall be no more death, neither sorrow, nor crying, . . . no more pain;" that Christ "will give unto him that is athirst of the water of life freely," and the like, we are not to imagine that any thing of this sort shall actually take place: but only, that, what these are to the body, the things here promised shall be to the soul of every true Believer: which is just what true religion ought to do: for it is with spiritual things alone that we are now concerned. To look, therefore, for these things in any natural sense whatsoever—as many do—is to forget that the Kingdom of Christ is not of this world, and to betray a total ignorance of its character. Nor are we to suppose, that, because this symbolism represents perfection in its object, that this is to be expected in the concrete among Christians. It is the abstract character of Christianity as an unvarying whole, not the ever-varying characters of its Professors, which no one thing,—unless it were a leopard with its spots or the like,—could symbolize.

But we are likewise told, that it is "a new heaven and a new earth:" and it is added, "*for the first heaven and the first earth, were passed away, and there was no more sea.*" This imagery is indeed very bold, and is such as no European writer would use, unless a physical sense was intended to be conveyed. But this need not disturb us in any way, because it is too certain to admit of doubt, that Oriental writers do indulge in imagery on which Occidental ones would never venture. And, when we consider the particulars involved in this sort of language,—of which we have had some strong examples above,—we know, beyond all doubt, that a literal interpretation of it would be quite out of place. And, if a *New Creation* has actually been announced,—which

in the fact,—we need not be surprised at a new Heaven and new earth being announced likewise.

Nothing is more common among ourselves than to speak of the religious world, the wicked world, &c. St. Peter's "world of the apostles," without intimating, in any degree, the nature of any physical world besides the one we live in. We likewise hear it said, that such an one is quite a new man; that he has cast off his old habits, without intending any physical change whatever in his person, or any renewal of his clothing. In the expressions just noticed, the Orientalists excited us to some extent: which, however, affords no good grounds for supposing, that they intended to be literally understood. In all such cases, it is from an extensive and careful consideration of the context, that we can ascertain the meaning intended; and this is just what we have endeavoured to supply, in the several cases before us.

If, then, this new heaven and earth are to be *spiritually*, *n. e.* not *physically*, understood—and this the context, with its parallels, everywhere requires,—then are we let into the light at once, as to the character of this new system: viz. that it is one purely spiritual; and is exhibited in the *New Covenant*, in which men "walk by faith, not by sight."

With this before us, we can view our new heaven and earth, as it is, a new creation—or, as a heavenly constructed and enlightened City, and reaching even up to heaven: in its costly and splendid foundations, walls and streets: its Temple, which is God and the Lamb: its gates of pearl as kept by Angels, or rather the heads of the tribes of Israel: its chief corner stone the Lamb, and its foundations His Apostles: the whole exhibiting, symbolically, the true and abstract character of the Church and Body of Christ, the Lamb, in the transcendent excellence of its means, powers, and ends: its entirely spiritual nature and properties: with the fact, that, although great may be the numbers of its visible members, none are its spiritual ones except those who labour to realize these properties within themselves. For such, although visibly wicked, are in the sight of God really without, its precincts, as is every one that loveth, and maketh a lie: and all that is, as before, immutable.

We have here, therefore, the true and authoritative Ideal of the Christian Church, and from which it is dem-

nation to depart. What, then, I ask, are we to think or to say, of the attempts of the Puseys, Newman, Ward, Froudes, Maskells, &c., of the present day, who have for some time past been straining every nerve to force upon us another? What, of the ingenuity, perty, learning, &c., of the school, in urging the sacrifice of the Eucharist, its consubstantiation, or transubstantiation, for the purpose of generating religious feeling on the strength of sight, and the stuporation of faith? I need not be told, that these "are well-meaning men, to whom we are greatly indebted for their pains and learned labours,"—as even Bishops among us have done,—when I know, that they are supping the very foundations of our new Jerusalem, are insulating a walk, by night, and even railing that which is by day "are labouring to bring about the trichinotides of the confessional, Friendly pardon, the superstition of transubstantiated bread and wine, with all the monstrosities of heathenism and Popish lying; I know that they are enemies to the Cross of Christ, in its true acceptation and character: and the same is true of all their supporters, whether by constraint or otherwise; and whether this be in ignorance—and for the most part undoubtedly it is—or with the set purpose of elevating Mammon the god of this world, for their own honour and private gain. Here, I say, lies the true cause of the theological agitation going on among us on the part of Tractarians: it is either an utter ignorance, or else, a wilful rejection, of the distinguishing character of Christianity as a system of principles: as deducible only from a genuine interpretation of Holy Writ, and thence vouched with supreme authority. Let this be once lost sight of, and shame is instantly restored.

Followed we now one step farther, &c. to the great exemplar of this deluded school, the spiritual adultery of Rome. We have in our City of God, the foundations resplendent, rich, pure, and permanent, in the twelve Apostles of the Lamb. That apostate system—Church it is not, for that must be the Lord's House—disdains to claim competent Apostolic authority: its claim is solely and professedly succession to the Episcopate of St. Peter. But in this, as every one knows, it not only makes the lie, but lives it: and doubly treacherous it; and, after the practice and spirit even of Mahomed,—swept it with fire and sword! But, it is not in religion or

such, that universal authority is claimed; it is also in all temporal rule: the right to depose kings, to tread on the necks of princes, and also to urge this to the effusion of blood, and under every form of secular pain and penalty! Such are the openly avowed doctrines of Popery; such have been its practices, wherever it has had the power to enforce them; and its basis is, that its opinions and practices are unchangeable! And, alas! there are those among us, even in high places, who ought to know better,—either openly or tacitly encouraging it! Surely this must be judicial blindness! Nothing else, indeed, can account for it.

We have here, moreover, another mark sufficient to convince us, that, whatever else this system is, it is not that of Apostolic Christianity; and consequently, that this is not a Christian Church. St. John tells us, that he “*saw no temple there, for,*” he adds, “*the Lord God Almighty and the Lamb are the temple of it.*” But this is said with reference to the Jewish system, which could not be carried on without a temple and a sacrificing priesthood. And, if there was no temple here, there could be no sacrificing priesthood. The reason is obvious: the great sacrifice made once for all, had now been made by Him who superseded the shadowy priesthood of the Law, and had accordingly put an end to every such priesthood. But this palpably heretical system still maintains a sacrificing priesthood, ever making and doing the like that they do miraculously change the bread and wine of their sacrifice, into the real body and blood of Christ; and hence they blasphemously style themselves even God-makers! Is it possible, I ask, to conceive of lying and blasphemy more palpable than this? A practice unknown in any professing Church, until the worst of the dark ages! And ever authoritatively made an article of faith, even in this system, until the fourth Council of the Latins in 1215! And yet this, with unnumerable other such lies and blasphemies, is repeatedly claimed as of Apostolical antiquity and authority!

Nearly allied to this is the dogma, that the Ministers of their Church are its Lords. This has obtained but too much prevalence among ourselves. The cause is obvious. It is the earth-born religion, which seeks exclusively the honour that cometh from men: this has originated, and this keeps the error up. Hence it is that aspiring men, seeking—as they

turn it—to die in their profession, yet elevated in the society, and, in the plenitude of the power entrusted to them, feel no difficulty in despising the Church, to which they are at best but ministering servants. Hence the late rebellion which pious and active Laymen have received, from these unthinking men: themselves either not knowing, or else wilfully despising, the host which the spirit of Apostolical Christianity has placed to their domination, and trampling upon the very authorities on whose suffrage they exist!

The great thing here to be observed is, the want of that principle which shines most resplendently in this our New Jerusalem: the necessary consequence is, a leaning to the heathen superstitions of Rome. For, in fact, only two religions do, or can, in the nature of things, exist in principle; viz. *Spiritual Christianity*, and *Temporal Heathenism*; or, which is equivalent, the doctrine of *Revelation*, and those of the *Traditions of men*. All who hold not the former, do, as it were by inheritance, cordially embrace and foster the latter. Hence the upstart character of every unprogressive priesthood; hence the Richman among the Indians placed themselves in the first class, just as the priesthood of the Pontificate has, which has trodden upon—and will again, should it obtain the power to do so—the necks of kings, and has claimed the prerogative of doing so, by the lying assumption that this power is from Him whose kingdom, according to His own words, is not of this world.

But, What says St. Peter himself, to whom this arch-heretic would have himself believed the successor and reflection? "Ye," says he to believers generally, "are . . . a holy priesthood, to offer up spiritual sacrifices," (not bloody ones), "acceptable to God by Jesus Christ," (1 Ep. ii. 5 seq.) And again, "Ye, are . . . a royal priesthood, an holy nation, a peculiar people," &c. The sacrifices here, as before, said to be offered up by this Priesthood, the Christian Church, not merely its Ministers, Bishops, &c., are spiritual ones; not only standing in need of no transubstantiation, consecration, or the like, but incapable of any such thing! St. Peter himself too, claims no higher a position than that of a Presbyter, or Elder, of the spiritual Church of Christ: he laid claim to no *Liturgical* priesthood like that of the law; knew nothing whatever of bloody sacrifices of any kind; lorded it not over

God's heritage; but, as an *Apostle* and *Minister* in the Church,—of which his converts were the *Body*, Christ the *Head*—treated them over as his beloved brethren. St. John teaches the very same things with an authority equal to that of St. Peter, and quite independent of it: and, that this may not be passed over too lightly, he repeats it upon and again. (Rev. i. 6. v. 10: *an. 6.*) His words are, “*And hath (i. e. Christ) made us*” (i. e. the whole Church) “*kings and priests*” (i. e. in a spiritual sense) *unto God and His Father*.” And here, as before, this is said of the whole Church, consisting both of its spiritual Parents, and its Ministers, or Pastors.*

May it not now be asked, On what good ground has the dagger of late been placed, that the Queen has not the supremacy in the Church? Nor her servants, as Churchmen, any power either to legislate for it, or to administer justice within it; but, that all this properly belongs to the Clergy, or rather to their Heads the Bishops? I ask, Do these alone constitute the Church of these kingdoms? Or, Are they only its ministers and servants? Scripture certainly, as far as we have it on this subject, denounces the latter. And I ask again, Did ever any one hear of a Body of any description, delegating the whole of its legislative power to its ministers or servants? That such ministers and servants have usually taken an active part in this, is certain,—and the same may fairly be conceded to the Clergy, and indeed ought to be, on every account. But this is a thing totally different from the assumptions made by the Priesthood of the Popes, as it is from the contempt not unfrequently exhibited towards the Bishops, by Tractarian Priests and Priests among ourselves. Of the developing authority assumed by such Priesthood, we have said perhaps enough above. And we conclude on this subject generally, that, whatsoever, and by whomsoever, this authority is claimed or exercised, the thing is done,—no matter how near to, or how far off it may

* See my *Lecture on the Power of the Keys*, p. 21, seq. where it is shown, that the Ministers of the New Covenant occupy, relatively, the post of the Levites of the Old.

† There was indeed when the question of the *Liturgy* made it necessary, that the Clergy should act as judges, even in some of the highest Courts of the realm. The case is widely different now; so much so, that it may be matter of doubt, whether the *colles* have not been wholly turned.

be from Popery in its plenitude : it is, nevertheless, as precisely the same thing : it is opposed to Apostolical Christianity, both according to St. John, and all inspired authority : now, hence can any Church doing this profanely, be entitled to the dignified name of a Church of Christ.

On the Symbolism of Rev. xiii.

So far we have had to deal with Christianity in the abstract ; we now come (Rev. xiii.) to consider it in some of the means which it presents for its own development in the Church.

We are told then (ver. 1. seq.) that, a pure river of the water of life, proceeded out of the throne of God and of the Lamb, was presented to the Evangelist. We have seen above, that, by the progress of this as detailed in Ezekiel, the first planting of Christianity was, together with its character, predicted. Its life-giving and healing properties were also described by him, to some extent, as also were the characters of its Teachers.

We now mean to consider the doctrine intended to be taught, as we think, in its symbolism. In the first place, then, this river is said to be "of the water of life." And, a little further on (ver. 17), an invitation is given to all who are willing, to come and take of this freely. But, according to our Lord, such was the water which He would give to all believers. His words are (John iv. 13, 14), " Whosoever drinketh of the water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst : but the water that I shall give him shall be in him a well of water springing up into everlasting life." It is said (Rev. xii. 6.) also by our Lord Himself, " I will give unto him that is athirst of the fountain of the water of life freely," i. e. both to cleanse and refresh him. And (ch. vii. 16), where the same consummation is brought under review, we have the Redeemed standing before the throne of God, who had partaken abundantly of these waters ; for it is added, " They shall hunger no more, neither shall they thirst any more, . . . for the Lamb . . . shall feed them, and shall lead them to fountains of living waters," (ver. which is the same thing, of the waters of life) ; i. e. shall by these so restore their souls (Pa. xlii. 3 : comp. Is. lv. 1 : Zech. xiii. 1 : and Rev. xii. 6), that they shall no more feel

any thing like spiritual destitution or want. Which, again, agrees well with (Rev. xxi. 4, as noticed above), "*Behold, I make all things new.*" (See 3 Cor. v. 17, 80c). All which must, of necessity, bring before us the cleansing, refreshing, and renewing, influence of Apostolical Christianity: for of it alone can these things be predicated.

We are further told (Rev. xxi. 2) that, "*In the midst of the street of it, and on either side of the river, was there the tree of life . . . and the leaves of the tree were for the healing of the nations.*" But Ezekiel (xlii. 15) further tells us, that "*the fruit thereof shall be for meat, and the leaf for medicine.*" The leaves here are, therefore, as in St. John, for healing, i.e. the hereditary disease of the nations; the fruits are for their spiritual sustenance. It should be observed, that the "*all trees for meat*" of Ezekiel, are in St. John "*the tree of life,*" i.e. as planted everywhere within this stream, and wheresoever it should come, i.e. throughout the whole Gentile world. But this, again, puts forth only in other words, the fulfilment of the promise made to Abraham, that in his seed (Christ) all nations should be blessed: and it was this in its fulness, and thus alone, that the Apostles and their fellow-labourers everywhere taught.

We have here therefore, as before, the full and entire development of Christianity in its cleansing, renewing, and sustaining waves of grace: and we have nothing else: these two are offered to all without money or price, just as Isaiah foretold they should be (chap. lv. 1 seq.), so that men's souls should delight themselves in justice, and that want and wretchedness should, in this respect, no more distress them.

But, as the Gentiles now laboured under the mortal disease of original sin, they must, ere they could approach the tree of life, given here for their healing and sustenance, enter this river; for nowhere else was this tree to be found: it is accordingly foretold (Zech. xiv. 1 seq.) that "*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin, and for uncleanness.*" And again (ch. xvi. 8), "*And it shall be in that day, that living waters shall go out from Jerusalem, &c. And it is added, "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name shall be one."*" It is, too, sufficiently evident from the preceding

chapter (ver. 7), that this must be the day of Christ, usually termed the great day of the Lord:—and the period of this has been determined above.

Although, therefore, we have here no express mention of the washing of the Gentiles in these living waters, yet it is evident from the context, and from other parts of the Old Testament and from the express decisions of the New, that this is implied. Our Lord's words on this point are, (Mark xvi. 16). "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*" The disciples are, accordingly, commanded, (Matt. xxviii. 19, &c.) to go out and to teach and baptize all nations. And the fact is, they did so go out, and the signs promised to them were accordingly given. The healing and sustaining powers of the Tree of life, were manifest everywhere left;* for Christ was preached to every creature under heaven: solitary fell, in that no more in its former destination and prevalence. Believers among the Gentiles, now admitted to our New Jerusalem, were accordingly ingrafted into Christ, (spiritually speaking,) the true Vine, became its branches, and brought forth the fruit of the Spirit in a manner never before seen among the Gentiles, love, joy, peace, long suffering, goodness, mercy, and the like, as meet to the glory of God, and the good of man.

But this pure crystalline river represents, not only the cleansing property of Christianity, but likewise its renewing, permanent, and universal character. "Baptism," says our truly Apostolical Liturgy, "*dark repentance unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness.†* continually mortifying

* Which is graphically described by Rutherford, a most true worthy Minister of Christ, very true, and who witnessed this with his own eyes. See my translation of his work entitled *Thompsonia*, and the preface to his *Revelational History*, and of his "*Democratized Evangelism*," in particular.

† It is scarcely possible not to perceive the allusion here made to Rom. vi. 3—5: and Col. ii. 12, 13, which again brings before us, in terms a little different, the prophetic and apostolic doctrine of a new creation, in the stream of moral and of life, as lifeblood. But the Apostle Paul carries the Resurrection, here supposed to be realized in the baptized Believer, onward to its intended

all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." Which is perhaps the best explanation that can be given, of the effects of admission to this rite.

A question may however arise,—and, alas! has arisen, and been discussed to the no small scandal and injury of the Church—whether this washing of baptism does, or does not, universally produce this cleansing effect: some affirming from various considerations that it does; others, that it does not. It is not my intention now particularly to show why the one, or the other party, has been right, or wrong: both, I think, have erred; but merely to point out what, as it has appeared to me, this symbolism recommends.

Our Lord's words are, then;—for we must first take our stand on the written word: "*He that is baptized and is baptized, shall be saved*:" evidently placing belief before baptism as a previous requirement: of this, perhaps, there can be no doubt. And, accordingly, in the baptism of adults this has always been required. Of this again, there has been, and can be, no question. It is when we speak of infant baptism that the difficulty felt occurs. Our question stated above, is now, therefore, to be applied to this case.

If then we take our stand on the analogy of the Law, and the apparent necessity of the case, we shall, I think, be forced to the conclusion, that it is our bounden duty to bring infants to this holy baptism. The Law required the infant of eight days old, to be admitted to the covenant by circumcision; and

here; namely, the final resurrection of the dead: and, what is not remarkable, he argues from the certainty of the first, as a thing to be taken for granted, to that of the last. His words are, "*What shall they do who are baptized for the dead? (only this requires, if the dead rise not at all. If they, repeat he, "are they then baptized for the dead? i.e. in behalf of their now-dead babies, if there be no final resurrection of these? As if he should say, This symbolized this, representing to us the cleansing and renewing power of Christianity, and admitting us to a full participation in them,—to be initiated members: symbolically, and under all the other names—Christians! but in us, as he intended them and not, the resurrection in eternal life: i.e. the certainty of the first implies the certainty of the last. Something more than the symbol must have, therefore, have been taught by the Apostles: i.e. the means of a spiritual resurrection were conveyed to the baptized person. But see the argument followed out as a Text, entitled, "*Why are they then baptized for the dead?*" by the Rev. J. Blackburne, Cambridge, 1826.*

Can we suppose, that some such admission to the Covenant permits a less pressing consideration under the Gospel? All are equally born in sin, and under the curse. Is it then right, that no step should be taken until the infant has become a man, to make it a member of Christ, and a child of God; especially, as the command of Christ to introduce men to His covenant by baptism extends to all, as much under the Gospel as it did under the Law?

But then it may be suggested, that *Brief* is first required, and then Baptism. True, where this is possible it ought to be exacted: but there must be cases, in which it is not possible. How, then, are we to these to follow out the command? In human laws the course usually taken is, to proceed in a manner the nearest possible to the expressed intention of the Legislator. It was impossible for the Jews to have exacted a profession of faith from the uncircumcised infant: the remedy seems suggested in the declaration made by God himself, viz. (Gen. xvii. 12), "*I know him,*" (i. e. Abraham) "*that he will circumcise his children and his household after him, and they shall keep the way of the Lord, to do judgment and justice.*" i. e. according to the terms of the Covenant. And, before the rite of circumcision is commanded, (Lev. xvi. 1), the precept is: "*Walk before me, and be thou perfect.*" It is then said: "*And I will make my covenant between me and thee.*" Where (ver. 10) this covenant is, among other things previously mentioned, that of circumcision.

Now we know, that whole houses were baptized by the Apostles and their companions: and infants must have been included, unless some command existed to the contrary. But that none did, seems obvious from our Lord's words, viz. "*Suffer the little children to come unto me, and forbid them not.*" i. e. of necessity, in some way possible to them. St. Paul moreover, tells us expressly, (1 Cor. vi. 14.) that the children, even of an unbelieving wife and of a believing husband, and, vice versa, were holy. One can hardly suppose this holiness to have existed through a mere matrimonial con-

* It is shown by Bingham, *Antiq.* Lib. vi. c. viii. b. &c. that, in the early times of the Church, the parents were generally the sponsors to their own children, and that they gave the necessary answers for them.

parent: no such thing has ever been recommended as adequate to this effect: besides, we are positively taught, that all are born in sin: it must have been, from the care taken by the Believing member of such family, in commanding and training up the children in the way, *i. e.* the covenant way, of the Lord; and, of necessity, by bringing such under its requirements and sanctifying provisions. And this, again, must have been the rite of baptism, for no other means of doing it existed. In other words, it must have been the covenant member, who should convert, or labour to convert, the other, and then endeavour to secure to it the sanctification here spoken of: and, again, without the washing of baptism, as an introduction, this could never be effected.

Whether *Sponsors* were formally appointed—as is, later times, who should tender their belief, as such, for the infant, and promise to see that it should be religiously trained, we have not the means of knowing: but, as the analogy of the law, and the necessity of the rite, required something antecedent to it: it is, I think, very probable that something did. For, under no supposition short of an effectual entrance into the Covenant, can we suppose the *Apostle* to have pronounced these children *dof*. They could no more answer for themselves, than could the Jewish infants: and yet, the same necessity existed that they should be admitted to the Body of Believers; and to this the command of Christ certainly extends. As to the reason, that children born in sin are unfit for admission to the Covenant of Grace—when this very admission is had recourse to for the purpose of washing it away, is as unhappy a piece of sophistry as it is possible to imagine; and one which nothing but the most desperate poverty of theological ability could have suggested: and the same is true of the "*Permanent grace*," believed for the purpose of belabouring it up, and which sufficiently betrays its origin.

It was not without belief, therefore, as far as belief could be tendered to the Church, that Infants were admitted to Baptism; and this usage has prevailed, as far as history is to be had, from the establishment of the Church to the present hour. Parents are right, consequently, in bringing their children to this holy Baptism: and well may those be blamed, who would dissuade them from it.

We may now come to the question, In such Baptism, or in

is not, effectual to the salvation of the Infant, as far, at least, as any one means of grace, ever only administered, can be? I answer unhesitatingly: It is. By it, the Infant is admitted to the full and completely saving means of grace: is thereby made a child of God by adoption and grace, and is hence regenerated, or born again, in a spiritual sense by this means, just as it had been in a natural one of its earthly parents. It is placed in a new state of being, as a babe in Christ Jesus, whence to be trained up to the perfect man in Him: but, be it carefully borne in mind, this last is the work of the whole life: the seed, as the grain of mustard-seed, is now sown, which by due culture administered,—but not without it,—will grow up into the mighty tree,—the perfect man,—acceptable to God, and profitable to all about him.

But, if the seed has been sown by this means of grace, is it reasonable to suppose that grace has not been given? For surely, to have been admitted to the Covenant with God, is no small favour; and, as the act of admission seeks the grace of the Holy Spirit, by prayer,—an universally acknowledged means,—Who, I want to know, is he who shall authoritatively determine the point, that grace has not been given? We have recourse universally to the means, in the faith and hope that grace shall be obtained; for to the worship here, nothing is granted. It is for this purpose, that these means have been appointed: and I ask again, Who shall say that in our case grace shall be secured; in another, not?

The answer usually made is, That, no sooner does the Infant so baptized put forth its dispositions, than it evinces symptoms of self-will, perverseness, and the like; which are any thing but marks of a regenerate child. It may be answered: This is very true: still, it does in no way affect our question. If we had supposed divine grace to be irresistible, in whatever portion given, this answer would be sufficient to set the question at rest. But, we have supposed no such thing; and, because Scripture nowhere teaches it, but directly the contrary.² Nor can we say what amount of grace may be given in any case, any more than we can, how long grace may remain dormant, working, as it were, in the

² See Heb. vi. 4, 5; which begins with the baptism of water, and goes on to spiritual requirements afterwards made. Comp. 1 Cor. ix. 12. Indeed the tenor of the whole Scripture is to the same effect.

man, before its good effects are seen. What we do know is, that a long and painful culture is required, before the man can be truly said to be regenerate in spirit, and the complete and perfect man in Christ: and that there,—even a Paul,—may, while preaching to others, be himself a cast-away.

It is not therefore for men to pronounce, either on the donor appointments, or their effects, by reasoning such as this. These appointments, sacramental or otherwise, are to be cultivated *by faith, not by sight*; and, should we not always see the abundance of spiritual fruit, which might have been expected, yet it is our duty,—on the spirit of charity,—both to endeavour to benefit such, and to *hope all things*. The truth is, the grounds of all such reasoning as the above is, metaphysical Calvinism,—a system of mere human technicalities,—with which we, as believers in the Gospel, have nothing whatever to do. Our business is to believe, to labour, and to hope, even to the end; no matter what difficulties we may meet with. The faithfulness of our Covenanted High Priest and King, is to be trusted for the rest.

But the rite may be incrementally administered. Is it reasonable to believe that it will then receive a blessing? My answer is, it is not my business to determine any such point. I need only say, if the rite has been at all observed, the command of Christ has so far been obeyed. The Infant has been admitted to the means of grace, has been made a member of the Church, no matter how useful the party administering this might be. And, as the law is, that men shall suffer for their own sins only, I do not see how defects of this sort can affect the state of the Infant. I will here therefore as before, continue to hope. If the sanctuary of God is to be renowned,* surely its appointments are: though neither of these is to be so far honoured as to be considered capable,[†] in itself alone, of affording any spiritual aid whatsoever: yet, as each is of divine appointment, and has been given as means, to the use of which blessings are promised; it is my duty, by faith in the promiser,—not in the mere rite,—diligently and faithfully to apply them.

But, when I am told, that the Infant so baptized is in a poorer state than it ever after can be, supposing it to have

* Levit. xix. 28.

committed any sin whatever; that is to say, that the Babe in Christ—for such can be nothing more—is in a more perfect state than the full grown and perfect man in Him,—who must have sinned in his course, for more livelihood and strength run;—I am bound to say, that, whatever else this may be, it is not the teaching of the Holy Ghost in the Church of Christ: for this calls upon me continually to go on from strength to strength, from grace to grace, and ever to abound more and more, in the cultivation of all that is lovely and of good report; and this again, would Christ be fully formed within me. The thing is a mere technicality fabricated for the purpose of securing honour to the Priest, of exalting the minister to the Priesthood which belongs to Christ alone; and hence, as before, under the plea of a pious expediency, to displace even the Covenant of grace, by that of human device.

And, once more, when I am pressed with the consideration, that in the Sacrament of the Eucharist, a sacred and real union is formed with Christ,† I am bound to say with Christ, that “*the flesh profiteth nothing*,” even supposing it were present, which it is not:—that the words which he spoke were spirit, and they were life; i.e. were of a spiritual nature, as the New Covenant universally requires, and hence, conveyed the power of making a truly spiritual life.

It cannot but have appeared, from what has been said here, that the question, as to doctrine, is more intimately connected with the true development of prophecy, than has been generally seen; not only because we cannot fully know what the doctrines of Christianity are, unless we know whether we have

* In our truly spiritual Language, original sin is, in itself, perceived in the person of the baptized infant, and that if it is the better commanding actual sin, it is undoubtedly saved. Still, this is only a negative purification, and, as such, would be insufficient. In the perfect man, however, there must be positive holiness, for without this, it is expressly declared, “*no man shall see the Lord*.” The Atonement had moreover to be all such cases, a riddel for the purpose of reaching *Andlicher* holiness, and Pity and satisfaction: and hence, to magnify the influence of the Priesthood, to the detriment of Christianity.—See my Lecture to Dr. Pusey on the Keys, and the Eucharist.

† This is positively urged by Dr. Pusey, in his Sermon on the Eucharist, and apparently by the Bishop of Exeter in his Lecture to the Clergy of the Diocese of Exeter, and certainly by many others of that school.

Christianity in its fulness or not; but, because the extent and limitations of both, must be determined by the same process of investigation, and hence, by the result also determining, that the harmony is in the whole perfect and complete.

What, it may be asked, has led to the notion that there is another dispensation more perfect yet to come; that the ground for that is undetermined; and again that we must, like the Jews, wait? I answer, The fact that the periods of Daniel,—involving no charity—have never been fully cleared. “*The Dispensation of the fulness of times*,” i.e. closing all former dispensations, putting forth the whole mystery of Godhead, has been forbidden entrance to the understanding on the ground, that “the time is not yet come!” and, accordingly, our men have been tasked in the endeavor to discover by various irreligiousities, when this time shall come; and then, by other similar ones, what shall be its extent, its doctrines, and the character of men under these: all of which is, as every one must see, as useless the Apocalyptic teaching as can well be imagined; and, as we are forbidden to follow any other, it must of necessity all be wrong.

To return to our symbolism. Christ is here the true *Vine*, His people the *branches*. He is also symbolized by the *Tree of Life*—his people obtaining from Him both the medicine which is to heal, and the fruit which is to sustain them. The branches continuing in Him, bear fruit: His father purges them, that they may bear more and more fruit: those who refuse this culture, are cut off and gathered to be burned. Again, He is the *Head*, the *Body*, connected therewith by joints and bands, thereby securing its nutriment, its strength, and growth. But all these—and to these innumerable others similar to them might be added,—are natural representations of things not so nature; they are symbols of things, and, therefore as before, not the things which they symbolize. To mistake, therefore, the one for the other, is to make as great a weakness of understanding, as departure from revealed truth—this is, in fact, the groundwork of all Jewish and British error. It substitutes the Letter of the Divine Word for its spirit; converts the work of faith into that of sight; and hence makes the visible world, its principles, its power, wealth, practices, &c., at once the object of its argument, and the great end of its teaching.

No one need wonder, therefore, that hypocrisy, falsehood, cruelty, persecution, ignorance, superstition, and the like, have ever attended such, where power enough has been acquired to put them in requisition. No wonder, I say, that Holy Scripture has been either authoritatively perverted, or wholly belied, in the hands of such, while the danger of misunderstanding it, has been the pretence urged. Its divisions are—practically speaking—as plain to the poor as the rich, to the unlearned as the learned, when faithfully put forth; nor, in this respect, is any portion of it plainer than the Revelation of St. John; nor perhaps, is any so spirit-stirring and encouraging, or less likely to be misunderstood or misapplied, when solemnly expounded—and this it is the duty, and it is within the power, of the Minister to do. And my conclusion here is, as before, that the system of the Papistate is no more a Church, or a Church of Christ, than is that of the Jew or the Muhammedan; each and every of these being governed by still more earthly principles, and tracing the same earthly spirit. And, although such men as Pascal or Fénelon may be found within it, and may be saints indeed; yet, it is not to Popery, as universally taught, that they would be imputed for this: these cases cannot therefore be cited in vindication of it: they are the exceptions, not the rule of Popery. Its dogmas are to be found in the accredited writings of its Theologians, and are to be seen universally in its practices. In this broad and full view of it—whatever, and how many secrets, the exceptions may be,—it is, as such, no Christian Church, but a true counterpart of the Whore of Babylon, the Mother of harlots and source of religious corruption throughout the whole world. In this sense, indeed, it is Catholic, and it is Roman Catholic.

The same is true of Paganism^a as to principle; and prin-

^a The application of this word may be seen in a translation,—made and published some years ago by one of the Secretaries of the Anti-Catholic Society of Cambridge,—of the work of P. Louis Chénier, a French Bishop of the darkest age. The object of this work is, to show how the Catholic doctrine are developed in the various parts of Churches, the compartments, mouldings, &c., of their windows, doors, altarpieces, and the like. In the baptizing of bells, the solemn of altarpieces, &c. &c. which these may afford and Catholic grandeur tell us, is that, and that alone, which will ever and supply the various wants of wayward and fickle man,—that Providence being dead yet

cycle is every thing. I need not be told, that the teachers and abettors of this are good and pious men. With their moral characters I have nothing to do here. It is with their principles that I am concerned: and I know, that these are those of heathenism; and, that *human expediency*, urged on by misrepresentations of the Scriptures, and of the best writers of the Church, are their only grounds; and, that a false and superstitious piety is their end.

To all this, I oppose the simple principles of the Gospel, which never can, and never will, unite with it: the development of these in the Revelation of St. John,—with the magnificent and invariable symbolism presented by him, embodying the true mind and intent of holy writ throughout, and unfolding the full testimony to Jesus in all this, has authoritatively determined for me what is the *drift and spirit of all prophecy*. In this I have something clear, plain, and encouraging; something which will at once inform and soothe the heart, and induce a hope of glory never to be shaken.

And, to conclude on this question: Whatever may be said on the danger of figurative and symbolical interpretation generally:—and nothing can be more certain than that it does, to fanciful interpreters, supply a most abundant source of materials absolutely fitted for their purposes:—still nothing need be apprehended from all this, when the context is extensively viewed, and well considered: the predictions of the prophets, with the facts of history, and the full and ample detail of doctrines, easily gathered from the plainest circumstances, afford means quite sufficient, in the hands of honest and judicious men, to guard against every evil that may in these cases be feared or felt.

But the great advantage derived from symbolism is, the

equivalents in all this, what is plain, full, and substantive, and such as to make Bibles, and of course, the Bible, quite unnecessary. These translators further tell us, that it would be no difficult matter to trace out a similar symbolism throughout the whole of nature, to make out all our great and sufficient Book of revealed Scripture:—which is pure heathenism, and a true transcript of the Fæthens of ancient Germany. I will only add: That who cannot see, that there is something more in this, and really intended by it, than can be derived to the students of truly good and plain men; and, that had not its fully and splendid form elevated in some high places, it would have been regarded as barren, and containing more than barrenness, long &c.

unseparable barrier which it opposes to Jewish, Romish, and Rationalistic, *Exegesis*. Symbolism will admit of none but a spiritual interpretation; and, when discourse is concerned, it must necessarily be spiritually understood: the same to a considerable extent is true of Metaphor, which is but another method of dealing with symbols. In the New Testament,—its being the only authoritative commentary of the Old,—we find both these things very largely and most judiciously applied. It has been my endeavour in the foregoing work, to follow its example: that I have succeeded to some small extent, I will venture to hope: while I shall not doubt, that all might have been much better, and far more satisfactorily done.

RECAPITULATION AND GENERAL CONCLUSION.

To run up our question, then, as briefly as we can: I must say, in the first place, my endeavour has been to ascertain the sense of Holy Scripture by means of itself: i.e. by the application of its parallel places for the elucidation of each other, both as to its order of enunciation, and as to the facts and doctrines which it unfolds; and this again, to an extent not usually had recourse to: having no doubt that, as the Bible is a very peculiar book, is the work of one great mind, and has ever before it one great end, continuing to *show* for the salvation of mankind; this is the only method at all likely, fairly and fully to develop its great and saving truths.* That the methods usually adopted by the followers of Mr. Mede, and some others, are utterly inadequate to this, has been fully shown in the Preface to my larger Work.

In the next place, the Visions of Daniel have been considered, as their several characters required. The four great Empires of these, must of necessity be those of *Babylon, Media-Peria, Greece, and Rome*: for no others ever so existed; and, from the nature and requirements of this case, none ever can. And it follows, that *heathen Rome* must be the last of these; and, that the *5th* everlasting and heavenly kingdom which was to succeed this, must be that of Christ, i.e. Christianity. And, as in the image which symbolizes these four Empires, as well as every other method adopted in exhibiting them, presents them all in immediate and close succession; and, as the fall of the fourth is full and complete, leaving nothing whatsoever to intervene between it and the kingdom of Christ; and, again, as this kingdom of Christ was *de jure*, though not *de facto*, set up even before the fall of the latter, and succeeded immediately to its fall, fully established *de facto*; no lengthening out of Daniel's fourth Empire in Popery, could possibly be intended by the Holy Ghost in these Visions. This, I will affirm, is utterly impossible and unreasonable.

In the third place, every one of Daniel's Visions so unites the fall of the fourth, and the rise of our *5th*, Empire, with the known facts of history, viz. the cutting off of the *Messiah*,

* What my very numerous Readers, indeed there, perceive in the most necessary way!

the fall of Jerusalem, that of the Empire of heathen Rome, and of the universal establishment of Christianity, that to doubt of the certainty of this, is wilfully to close the eyes and understanding against that, which common sense and common honesty, must deem to be as certain as language and facts can make it.

Christ was cut off; His Apostles went forth into every land; signs and wonders attended their ministry; and, even in their days, heathenism received its overwhelming overthrow. The Desecrator of the once holy city and Sanctuary,—symbolized by the *Little Horn* of Daniel,—now exalted himself above every thing that was called God, or worshipped, and made war against the Saints of the Most High: they were given into his hands until the time appointed for the end, viz. a time, times, and a half; i.e. until the close of Daniel's seventieth mystical week. He then fell, and they took possession of the Kingdom under the whole heaven: and this Kingdom is an everlasting Kingdom: i.e. one to which none other shall succeed, even to the consummation of all things. And, once more, upon the establishment of this,—and history informs us when this was done;—the particulars of prophecy, properly so called, came to their destined close and end: all was now for ever committed to the efficacy of the Apostolical doctrine, as administered by the Holy Ghost; so that, henceforward, Believers were to walk by faith alone, not by sight in any sense.

In the fourth place, when we come to the New Testament, and particularly to the Revelation (i.e. of Christ) by St. John, the predictions of Daniel, with the facts they being before us, are continually adduced as the authorities upon which the claims of Christ, and the establishment of his Kingdom, are founded: and we are told, that all the Prophets ministered both to these things, and to these days; and, that the spirit of all prophecy is the testimony of Jesus. And again, when we come to investigate more particularly the Revelation of St. John, we find nothing but what the Prophets had said should so come to pass; and this is generally given in the very terms, and under the very imagery, used by them. The doctrines, too, whether inculcated in terms, or by symbols, are those, and those only, of the Apostolically established Churches; and from which, even in the least degree, we are forbidden to depart, under threat of damnation.

We have here, therefore, in the sixth place, nothing whatever beyond a varied exhibition of the unswerving of the hitherto called Book of Scripture by the Lamb, slain, as it were, from the foundation of the world, & c. throughout the Patriarchal and Mosaic dispensations, and down to that which is emphatically and appropriately termed the Dispensation of the *fulfillment of times*, which shall fill all time, even to the consummation of all things. And, just as Daniel's visions,—as shown above,—are repetitions exhibiting the same great events and times,—and the same is true of all the Prophets, none proceeding continuously onward in time; so also—as shown in my larger Work—is every series, whether of the Book, Trumpets, Vials, &c., in the Revelation of St. John, only another,—and usually plainer,—exhibition of the same great events and extraordinary times. And, further, as Daniel gave his seventieth week for the full establishment of the kingdom of Christ; so, likewise, does St. John conduct every one of these his series, through a seven days' period, the last ever celebrating, with a sublimed hymn, the consummation had in view by the Prophets; namely, the fact that “the Kingdoms of this world had now become the Kingdoms of our Lord, and of his Christ, and that He shall reign for ever and ever.” And, once more, however varied the descriptions of the Prophets are, or however numerous the subordinate particulars touched upon by them, or by St. John their inspired Interpreter, the end is one and the same in all, the testimony that Jesus is the Christ.

In the foregoing sketch, however, the course pursued, as to the Revelation, is a little different: viz. first, to test the addresses to the seven Churches, by the declarations and doctrines found in the last two chapters, and occasionally in those occurring in its middle portions, for the purpose of ascertaining whether these then-established Churches, and that found also established at the end of the Book, rest on the same prophetic authority, and breathe the same Apostolical doctrines: and, secondly, to test these latter chapters again, also by the words of the Prophets, and the doctrines of the Apostles: and, at the same time, to fix the times and events of each. And the result has been, a perfect unity in all, each, and each only, as Divine power could have planned and perfected, and, as nothing short of the explicit aid of Scripture could now have enabled us to see and develop.

I have, moreover, for my own satisfaction, tried this question in various other ways; namely, by investigating the several series of St. John in an order different from the above:—the results I do not now publish:—and, in every case, the great end arrived at is the same; the full and final establishment of the Kingdom of Christ, in all the power and purity foretold by the Prophets, and preached by the Apostles.

Now have I been able to find, through a long-continued, and, I trust, honest investigation of Holy Scripture, the least possible indication of any thing either falling short of this, or in any way exceeding it. I am well aware, indeed, how easy it is for a warm imagination, unrestrained by the severity of genuine critical research, to extract any thing it may desire from a Book so highly figurative, and otherwise foreign to European taste, as the Bible is: every one knows, too, what variations, incongruities, and absurdities, have been so extracted. It has been my great object to pursue a plan, which would not admit of this; and I trust I have honestly—however feebly—followed it out.

My conclusion on the whole therefore is, that, as my inquiries have been conducted on principles to which no good objection can be made, and as my results are those which vindicate to the Word of God its simplicity, clearness, unity, and ease of apprehension, so that he who runs may read, and he who seeks may understand its most mysterious and otherwise obscure occurrences, and to Christianity, its early extensive and invincible system of evidence, its power, purity, spirituality, and active completeness: I have, in the main, succeeded; have solved the great and apparently insoluble problem: and, to Him, to whom the praise is justly due, I most thankfully and fully ascribe it. On this conclusion, it is my intention, with God's help, to stand; derive ignorance, selfishness, prejudice, party-fetters, whatever they may (and a good specimen of the experiment made, has been seen above), will, indeed, good and substantial proof shall have been advanced to the contrary: which, however, I will venture to predict, will not soon be done. I will then have no time in publishing my translation, and in offering my best thanks to my Opponent, be he who he may; because it is scriptural truth, and this alone, that I have hoped to advance.